

W. Field
A CLOSET PIECE.

The EXPERIMENTAL
KNOWLEDGE
OF THE

179. 8. 18
16
Ever-Blessed GOD { *The Father,*
The Son,
The Holy Ghost,

ACCORDING TO
REVELATION
IN THE
HOLY SCRIPTURES,

And to be experienc'd in the Hearts of All
true Believers.

By **T. BYFIELD, M. D.**

*Thro' Him we have Access by One Spirit unto the
Father, Eph. ii. 18.
Honour is done to the Church, when Persons among the
Laity undertake the publick Defence of its Doctrines—
Case of Addressing.*

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A CLOSET PLACE

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THE



INTRODUCTION.



T is of great Concern to have a right Knowledge of *Divine Truth*, in order to the right Understanding of the Christian Religion; — It being *Light and Life* in the *Soul*; whereby it sensibly converses with the *Divine Life* in the Word. I grant, that the *Curiosity* of busy Minds may be dazzled now and then, by prying into the Animated Gospel; tho' not enlightened thereby into the saving Knowledge of the Deity: So that, while they seem inwardly to converse with *Christ*, in the *Divine Love*; they do but Amorously Court their own *Ideas*.

Here I Appeal to Spiritual Men, whether a subtil *Discerning* is not requisite to find out the Creatures *Ideas*, which are apt to mingle themselves with those that are divinely bestowed? Therefore, 'tis only safe to be *Taught* by God Himself: Since Divine Knowledge is to be understood, rather by a spiritual Sensation, than by Human Learning.

I think, Purity of Heart and Life are the best Grounds and Preparations for the Entertainment of Truth: Therefore sincere and sober Christians are best qualify'd for the Perception of Divine Things; inasmuch as the Knowledge of God, which is 'the Principal Thing in Religion, requires that we are in the Light, as *He* is in the Light: For we can know God only, but by his own Light shining in Christ from the Top of *Mount Sion* into honest Hearts.

And this Knowledge differs from, and excels all other, tho' but in its Infancy, while we are in this World: Because it makes a Wise and a Good Man. *The Fear of the Lord is the Beginning of Wisdom.* What I am about to say in this, and the two following Lectures, shall be my *Prolegomenon*, or Preface, to that I purpose to Discourse upon, from the Heads of Divinity.

God created Man in his own Image, Gen. i. The entire Image of God, thro' the whole Creation, is Man, *what is it which hath been? 'Tis that, which is nam'd already, that it is Man, Eccles. vi. 10.* This visible World is the Seminary, for Bodies.—For who knoweth what is good for Man in this Life, all the Days of his vain Life, which he spendeth as a Shadow?—*ψ. 12.* 'Tis the Image of God which makes a Man:—and 'tis the Knowledge of God, which makes this Image: *Col. iii. 10. Renewed in Knowledge, after the Image of him who created him:* So that the Image of
the

the Creator in the Creature is the Knowledge of the Creator.

Therefore as a Spiritual Man read the following Discourses: Then, as such, give your Judgment: — But remember, that every Truth is not spoken at once; — nor any Truth opened at the first sight: For we are enlightened gradually by Beam after Beam.

Good Souls have their several Orbs and Spheres of Spiritual Light and Life: So that the *lesser Circle* can by no means contain the *Greater*.

The first Beam of *Gospel Light* cannot discover the *Truth*: Therefore don't go about to Examine and Judge of Things, which belong to a *state of Glory* above, in the Father's house — by a glimmering Light, here below, in the House of Grace. Let every Christian say of his present *State* and *Measure*, This is my *Mansion*; Here *my God* is pleas'd to meet me; — Here *He* Dispenseth Himself to me; Here therefore will I wait, until I am called up Higher: And if Another comes and speaks Things above my present *Understanding* and *Experience*, — I will Judge no Man's *Light* and *Liberty in the Lord*.

Instead then of Judging and Censuring what you neither Know, nor Feel, be faithful to that you already know, and Answer your present *Light*, with a suitable Life: So you may grow up into the rich Discoveries of *Truth* and *Mystery*.

If you have received from the Holy Gospel of Christ, any one *Ray*, any one *Glimpse* of *Spiritual Light* into your Soul, watch it, cherish it, walk according to the Direction of the *Divine Instinct* in it; and it may quickly break out into a glorious Day in your Spirit. For, *the Path of the Just is as the shining Light, that shineth more and more unto the perfect Day.*

The innumerable Raies of Divine Light scatter'd up and down in the Gospel of our Saviour are dispers'd among all the Children of Light; that 'tis impossible for any one *Here* to attain to a full View of the whole *Face of Truth*, which is *great* and *glorious* — as *God*. — The whole State of things throughout the Christian part of the World is a sufficient Proof of this, at Present. But He, who is really sanctified thro' the *Truth*, finds his Soul purified by the Spirit in Obeying it: That his very Heart shines forth in his Life, and makes it evident he knows it, as it is in Jesus, from that secret, transforming Power which frames and fashions the whole Man into one beautiful and blessed Image of Christ.

Walk worthy of Jesus Christ, who is God in thee, and you are the Temple: Beware then, of Defiling, or Idolizing this Temple. — Holy Things only are to be brought into it. — The Temple is to be Lov'd and Honour'd, for the God that dwells in it. — Pollute not then thy Soul or Body, with any thing that is unclean.

Love not, Value not thy Being any farther,
than

than as the Divine Being is manifested in it, and fills it. *The Glory of God of Old, fill'd the Temple as a Smoke.* In the New Testament Dispensation of our Lord and Saviour Jesus Christ, Let the Divine Presence of Christ, by his Spirit in your Hearts, be as a Cloud of Smoke darkning all other Appearances; — But a Comfortable Light cherishing the Heat of a Divine Life and Love.

Now, let your renewed Spirit enter into this your own Temple of Soul and Body as a Priest — in Purity, Spirituality, and with a holy Reverence, and sacred Awe: — Here let all your Senses, and inferior Faculties, be perpetually offered up, as a *Sacrifice* to the *Life of Christ*: And let your Affections and sweet Delights be as the Perfumes of *Incense*, always ascending in the Nostrils of your Saviour.

Oh! that I may, while in this Earthly-Building, as in a Temple, always receive the Illuminations and Breathings of the Blessed Spirit, and the Breakings forth of Christ in the Secret of my Soul: And that I may, in this mortal Frame, while it shall stand, still behold farther Discoveries of my God in his holy Place within me; — never to go forth more into any Power of my Soul, or Part of my Body, as into a Common, or Profane Thing: According to the *Grace of God*, which is given unto me: For other Foundation can no Man lay, than that is laid, which is Jesus Christ. — I pray God keep me from mingling the things of this World with the Knowledge of Christ, lest I should suffer Loss, and the sweet Mystery
of

of the Cross should be taken from me, for then All of God will depart. — God is Love. — Our God is the Living God. — Life in its own Fountain; its own Image springing up within that Fountain; its own Union and Fellowship in all the Fruits of Life, which are Light, Love, and eternal Delights in an endless Offspring of multiply'd Images.

The Mystery of God, far above all Conceptions, or Expressions by Words borrowed from Men, is represented in the Holy Scriptures as Three Persons — living, intellectual Beings. The Ever-Blessed *Three* in the Divine Essence and Nature are called Persons; Because Every One is a Compleat Intellectual Substance, having its Subsistence entire in it self. Every *One* of the Sacred *Three* is compleatly *God*, and hath the Root of the Divine Essence, — and the Operations of the Divine Essence perfect in it self alone. — Yet Every One of the *Three* Persons hath the other *Two* in himself, with an absolute Independence.

This may be conceived, that the higher the Distinction, the more perfect is the Unity; and the higher the Activity, the more exalted are the Joys of the Divine Life.

The *Three Persons* in the Godhead are the *Father*, the *Son*, and the *Holy Ghost*.

The *first Person* is called the *Father*, because He is of himself alone, and begetteth the Son. The *Father* is the Supreme Unity, the Godhead in its Fountain.

The

The *second Person* is the *Son*, because *He* is begotten of the *Father*. — The *Son* is the express Image of the *Father*, Rising up out of the *Father*, and abiding in the *Father*. — The Generation of the *Son* is *Eternal* — ever perfect — ever in *Act* — never to come — never past, — who shall declare his Generation? *Isa.* liii. To know Experimentally the Love of *Christ*, is to be fill'd with all the fulness of *God*.

The *third Person* is call'd the *Holy Ghost*, or *Spirit*; — Because the other *Two*, as it were, breath themselves each into other, and so become *One* in a mystical Union with this *Sacred Person*, who is also called *Love*.

But I shall out of the *Holy Scriptures* distinctly shew the Blessed Work of the *Father*, *Son*, and *Holy Ghost* — and begin with the *Spirit* and his saving Work on the Souls of Men; for unless *Christ* be Formed in 'em, and they made partakers of the Divine Nature, we shall seek the Living among the Dead.

Before I enter upon this solemn Work — without any laborious Connection of things, I hope to entertain you spiritually and for your Benefit. For unless I can lodge some spiritual Topicks in your Head or Heart, I fear I shall be disappointed of what I aim at by this Exercise.

B

God,

God, Blessed for Ever, made all things by his *Word*—in the Person of the Son, the Essential Image of the Godhead. The Almighty brought forth a dependent Image in Man, the chief of his Works, made in the Similitude of the Divine Image.—This *Idea* corresponding to the Essential Idea was set as a Seal upon the Human Nature, and consisted in Righteousness and Blessedness.

Righteousness in Man *ab origine* was a Conformity to the Divine Nature.—For one Divine Life mov'd and shin'd thro' all the Powers and Faculties of his Soul, with an inexpressible Love, Beauty and Harmony.—

His *Blessedness* was a constant Communion with God—in Himself: From this Divine Life and Love, all his noble Powers were continually awaken'd with fresh Joys—for living Springs were Opened beneath, while the divine Influences were distilling, and the Glory shining from the Face of God.—

And when and where this Divine Similitude is restored, then and there will be also the Divine Presence with Vital, healing Beams that shall penetrate and attract the Soul into the Love of God. Jesus Christ, God the Son—Blessed for ever—the only begotten of the Father, is now God and Man in one Eternal Person, that He might be a Mediator between both, and make both One in Himself.

This

This Glorious Person took Flesh, that *He* might suffer for Man, in Man; and be the *Representative* of Mankind in the New Creation of God.

Jesus Christ made himself Man for Us;—made himself under the Law—Suffer'd, Died, and Rais'd himself from the Dead for Us.—He is Ascended to the Right-hand of the Father, and hath taken to Himself all Power, Glory and Majesty—and made himself a continual Intercessor—and All for Us.

Now we are made Partakers of Christ, by the Presence, Inhabitation and Operation of his Spirit in Us. — For the Holy Ghost makes Us one Spirit with Jesus Christ; that We may have one Life with Him, an hidden Life (while in the Flesh) deriv'd from him, as a Vital Principle, a Quickening Spirit in us.—And the principal Act of this Life from Christ in Us, is *Faith in Power* receiving Christ and adhering to him, by Virtue of the Life communicated.

The outgoing Acts of a Living Faith carry the Soul beyond it self, and every created thing, that it may be Rooted in Jesus Christ, and Rested in the Divine Love:— When the Blessed Soul is thus Repos'd,—'Tis perpetually sucking in, attracting and assimilating to it self Virtue and Fulness from Christ.

Now you perceive the Gospel Dispensation is a Quickening Spirit able to beget a Form of Divine Life, with internal Manifestations upon the Souls of Men, sufficient to restore them to the Favour of God, and to make 'em partakers of his Righteousness, which qualifies for eternal Life.

This seems to express the *just State* of those who are Renewed by the Spirit of God, and are made partakers of the *Divine Seed*, proper to the new Covenant, which produceth Life wheresoever it comes: For it is called *the Law of the Spirit of Life*, which is able to Destroy the Power of Sin, and to introduce such a Spiritual and Heavenly Frame of Soul, as will enable to express a chearful constant Compliance with the Requirements of the Gospel, and to Demonstrate a true heavenly Conversation, and God-like *Life* in this present World.

By this, We may see, that it is God's imprinting his *Mind* and *Will* upon Men's Hearts, which is properly call'd the *Teaching of the Spirit*; For then They become Living Laws written in the Living Tables of Men's Hearts,—*Now* fitted to receive and retain the divine *Impressions*, and to Enjoy the *Visitations* of *Divine Love*.

All that, which is without a Man's *Soul* is call'd the Ministration of *the Letter*, and of *Death*:— But the *Gospel* (because of its Intrinsical and Vital Administration) is call'd the Ministration of the *Spirit*, and of *Righteousness*,
Saint

Saint Paul means something more than the Believing the Historical Narration of the Free Love of God in the admirable Contrivances, for the Redemption of Mankind, made known by the Gospel-dispensation, wherein we hope for Pardon of Sins, and Justification; — Surely he includes with these, an Inward *Spirit of Love, Power, and of a Sound Mind*, (as He expresseth it *2 Tim. i. 7.*) because it always maintains a true Command over the inward Man, which it both informs and acts; — so that *Sin shall not have Dominion over Us*, *Rom. vi.*

Saint Paul every where magnifies this Dispensation of the Free Mercy and Grace of God in Christ, and undervalues all the Jewish Privileges, — and his own Blamelessness in all points touching the Law — and counts them all but Loss for the *Excellency* of the *Knowledge of Christ Jesus*. — Meaning to shew how poor and worthless all Outward Observances are in Comparison of a true internal Conformity to *Christ* in the *Renovation of the Mind and Soul* according to his *Image and Likeness*.

What a Blessing is this *Universal Restorative*! which has power to eradicate all inward Sin and Corruption, and to heal all the Maladies of a decayed Nature.

Christ Appearing in the Minds of Men, by the mighty Power of his Divine Spirit derives a true participation of himself to them.

Christ

Christ and *Moses* are oppos'd by *St. Paul*,— as *Christ* is the Dispenser of Grace and Truth, of Life and Substance :— Whereas *Moses* was but the Minister of the Law,— of Rites and Shadows.

Behold with Admiration the *Wisdom* of the divine Design,— how Adorable in its rich and glorious Depths!

Deeply Retire into your self, there labour to be the most abstracted from all outward things— that the Love of God— (who is all Love in the Beloved Soul,) may flow in upon you;— Then that strong Sympathy between *Christ* and the *inward Nature* will be manifested in a ravishing Harmony, heighten'd to an excess of Sweetness, and Triumphant Joys.—

How Delightfully may One be lost, when fill'd with the Spirit of Light and Love?— But here you must know, that the Blessed Spirit of Grace reduces all the Faculties of the Soul into a perfect Subjection to himself, before *He* reveals *Christ* in it,— and this Blissful Union and Conjunction of the *Soul* with *God*.— Now all the Motions in the Mind of a Christian are Heroic, Free and Generous.

There is no where so much of an enlarged and raised Spirit, as in those, who are best acquainted with the Power of God-likeness.— For the true Christian, when this World is
most

most Tempestuous about him, can ride safely at Anchor within the Haven of his own Serene Mind, and perpetually enjoy a clear Heaven over him:— He can look about him, and with an indifferency behold the World either to smile or frown upon him; and all the while disdain the Gallantry, which the bravest Spirits of the World boast of, observing how it extends it self only to some Particularities, and outward Circumstances.

Then let me Advise you, not to look for your Religion in a Pomp and Glory without, in your Senses:— For Our Lord Jesus saith, the Kingdom of Heaven is within you.— And this is the Will of God, and Our Father, who hath called *Us* into the *Grace* of *Christ*, (*Gal. i.*) where we know and feel that true Religion indeed is no *Art*, but an *inward Nature*, that contains all the Laws and Measures of its *Life* and *Actions* within it self: So that a good Man finds not his Religion without him; but, as a living *Principle* within him, attracting all his *Faculties* and *Passions*, with a mighty endeavour to unite themselves more and more in the nearest *intimacy* with it, as with their proper *Perfection*.

Hence results that Amiability in Christianity, that strong *Sympathy* between the *Soul* and it,— that it needs carry no Testimonials or Commendations along with it.

LECTURE



LECTURE I.

THE *Love* of *God* shed abroad in my Heart raises strong Desires, with Passions of Love, to my Fellow Christians: Besides the great Command of Christian Religion, is *Love one another*.

The *Gospel* discovers such a Neighbourhood, or Nearness between Men, as makes every other Man, as my self to my self.— This Mystery *St. Paul* calls *Fellowship* in the Spirit, *Eph. iii.*— So that Men at the greatest Distance, and Enmity, by *Fellowship* in the *Gospel* are united in one Eternal Life, Love and Glory.

For the *Children of God* are nearer and dearer to each other, than the dearest Pairs of *Friends* or *Spouses*; — We are *Members* one of another, *Eph. iv. 25.*

When the Mysteries of *Christianity*, and this *Union*, which hath its Root and Seat in *God* are Understood and Believed; Then all the *Disguises* are taken off, which made us unknown each to other, while we liv'd as Outward Men.— Now we begin to Discover Eternal Kindred and Affinity of Life and Joys, and mutual Love.

Can

Can now any One Afflict, Hate, and Kill Another? — When We have All one *Life*, one *Heaven*: — rather let us Love after the Example of our Blessed Lord and Master.

The Lord *Jesus* by his Cross, hath reconciled *Jews* and *Gentiles*, Eph. ii. — The most in Bondage to external Forms — and the most at Liberty from them. — What do you mean then by Presbyterian and Independent, &c.? Let us all meet in Christ — in being Christians, and so agree; putting off all Names and Forms of *Differences*, to put on this of *Unity*.

Have a Care of the *worldly Spirit*, which makes prey of Souls: Contemn the World; — For Earthly Desires divide, and draw down the Soul into Pollutions and Passions. — If you love Money, Sensual Pleasures and Honours, these will breed *Covetousness*, and this will beget Envyings, Hatred, Strife. —

But the Desire of Heavenly Things heightens, purifies, pacifies and sweetens the Soul. — A calm Spirit cannot put forth it self in disorderly Motions, all its Exertions outward will have little Images of its inward *Peace* and *Rest* stamp't upon 'em.

Some Heathen Poets have fancied that a vast *Giant* lies buried alive under *Aetna*, and that, when He moves himself, He shakes the Mountain with those horrid Confusions, which send forth Smoak and Flames mingled with Stones, &c. and these are cast into the Countries about,

— tho' this be a Fable: — yet we may assure our selves, that a wicked Soul is first shaken and inflam'd below — within it self, by some monstrous Evil-Spirit, which lies hid, before it hurl about its furious and outrageous Passions and Impieties, &c. — But I'll turn to the Bible.

I pray, what was the so great Profaneness in *Esau* (*Heb. xii. 16.*) which is thus set forth by the *Holy Ghost*, as a Warning for all Christians in all Ages to take heed of? — Look to the Story and you'll see, *Esau* came hungry and faint from Hunting; He desir'd a Mels of *Jacob's* Pottage; — says *Jacob*, sell me then thy Birth-right — We may suppose *Esau* reason'd after this manner; What is this Birth-right? A Kingdom of God in the Spirit, an Inheritance to come, that never passeth away. — These are fine airy Notions: — But I must have that which is solid and substantial to sustain this Body of mine: Can these fine Notions feed me *now*, when I am hungry? And if I die, where is this Birth-right then? will it make me live again? — Give me then the Pottage, and let Those take the Birth-right that can feed upon it. — This is that, for which *God* hath thus branded *Esau* thro' all Generations.

Seeing what Temptation Spirits are expos'd to, by Union with the Body, (lest thro' its earthly Inclination it should infect the Intellect) keep it under the Severities of *Mortification*; — That the *Soul* may not dare to hearken to the Allurements of the Senses, — which love to tempt (*Eve-like*) with the *Presents* of Mortality —

As

As those, which are pleasing to the Eye, and good for Food.

Take heed, that you do not, either Openly, or secretly in your Heart, profanely Blaspheme the *Spirit*, the Birth-right of a Saint.

Consider St. *Paul*, our great Apostle, where He testifieth 2 Cor. that *He was, as having nothing, and yet possessing all things*. Nothing outwardly according to the *Flesh*: But in actual Possession of all things inwardly, in the *Spirit*.

Hear this *Scripture*, All you to whom nothing seems Real, but that which is Sensual and Earthly: 'Tis in Psal. lxxiii. *How are they brought utterly into desolation, as in a moment? They are utterly consum'd with thy terrours. As a Dream when one awaketh, so, O Lord, when thou awakest, thou shalt despise their Image.*

Whosoever then, (without any Regard to self, or Worldly Respects) shall surrender *All* for the Love of the *Gospel*: This Man shall inherit Everlasting Life. — For wheresoever Our Blessed Lord finds any Stamps and Impressions of real Goodness, He Approves and likes them very well; As knowing them to be, what they indeed are, nothing Less, than his own Image and Superscription: — and where-ever *He* sees his own Image shining in the Souls of Men, and a Conformity of Life to that *Eternal Idea* of Goodness, which is *Himself*; — He loves it, and takes a Complacency in it. And as his own unbounded *Being* and *Goodness* is the Original Object of

his immense Love: So also every soul that partakes of Him, partakes proportionably of his Love; —and all Imitations of Him, and Participations of his Love and Goodness, are perpetually adequate and Commensurate the one to the other.

For, by how much the more any one resembles *Christ*, by so much the more he becomes acceptable to God. — And the Blessed Spirit, who Reveals *Christ*, will inhabit that Soul, and while revealing make a new Creature, by insinuating a Vital Form — causing a divine Life; whence proceeds a Principle of Righteousness and Holiness — with living and lasting Impressions on the Spirit of the New Creature.

For the Gospel is set forth with a mighty flowing of Life and Spirit, freely issuing from an Omnipotent *Source of Grace and Love* — enlivening and transforming the Souls of Men into its own Beauty and Goodness — until We perceive that *God* comes to Dwell in Us, and We in Him. —

This is our gracious High-Calling of the Divine Goodness and Bounty, — as the only Fountain of all Righteousness and Happiness.

All other Notions aim at the Advancement of the decayed and perverted Powers of Nature, which are become weak and wicked by the Fall; — Therefore by strong Fancies to aim at the *Sublimation* of mere natural Principles are as erroneous as dangerous, and altogether out of the way of that *Divine Light*, which
 I shines

shines upon the Path of the Just, leading to Eternal Life above. — Where then is boasting?

The main end, which *St. Paul* every where aims at, is to establish the Foundation of Righteousness and Happiness upon the Free Mercy and Grace of God; — As you may read at large in the five first Chapters of his Epistle to the *Romans*. — there, and all along his Epistles you'll perceive him advancing *Faith in Christ*, and the *Work of the Spirit*, as the great Design of the Gospel-administration.

Here we may see, how impossible it is for mere natural Men (by any Works which they can do) to satisfy *God's Justice* for those *Sins*, which they have committed against *Him*: Thus we are shut up to *Christ*, and brought under the *Work and Law of the Blessed Spirit*, that we may be made New Creatures in *Christ*, then shall we Obey, and truly comply with his *Divine Will*, through the Strength of his *Divine Assistance*.

Let this Mundane Life and Spirit, which acts so strongly in this Lower World be Crucified: For you know the *Soul* must be wholly dissolv'd from this Earthly Body; therefore *Now* by an holy Abstraction, from all these sorry things — Withdraw and Retire into a divine *Solitude*, — that your soul may bear the first *Call from God*, and be able to Resign up all Interest here below, to follow and obey his *Pleasure* without any Reluctancy.

You know, *Our Blessed Saviour* requires such Mortification in all the *Candidates of true Blessedness*.
You

You know too, that Low Ends debase a Man's Spirit; — But the highest and last End raises, ennobles, and enlarges it; — so that it lives in the Fulness of *Him*, that is All in All.

Now to conclude this Lecture. — when Pure, living Religion begins Once to dawn upon Men's souls, and with its shining Light to chase away their black Night of Ignorance: — Then They behold themselves and all things else Enlightened. — And then all the Powers of their Souls fall down before *God*, and ascribe all *Glory* to *Him*.



LECTURE II.

Frequent Elevations of the Mind in Divine Contemplations make it Fruitful in *Peace* and *Joys*: — *Peace* and *Plenty* go together; *Deficiency* looks like the Horns of a Quarter-Moon. But where the Spirit is fill'd, it looks like a perfect Circle, returning into it self, by joining its beginning to its end in a peaceful close; where no inbred Contrarieties, nor foreign Contradictions are found.

In whomsoever the *Divine Peace* dwells, it doth Knit and Unite the Powers of that *Soul* to *Christ*, where it finds the *Treasures* of Life: For it pleased the Father that all Fulness should dwell in him. Col. i. 19. 20.

He

He that enters into *Christ*, enters into *Rest* ;
 He abides no more in an Earthly Principle ; —
 But passeth into a Divine — according to which,
 He works ; — yet the Workings of this Prin-
 ciple are not Labour and Toil, — But a plea-
 sant, active Rest, fill'd with Joy and sweet De-
 light.

With what gentle and powerful Language
 doth *Our Blessed Saviour* remove all Care from
 his Disciples, and calms their Spirits? *Ye believe*
in God, believe also in Me. — In my Father's
House are many Mansions. — I go to prepare a
Place for you. —

Learned Men ; — All determin, that the
 first Universal Cause is more inward with each
 particular effected Being, than that is inward
 with it self. — In the *Regeneration*, We find
Our Lord is the dearest part of our selves, —
 as *He* is the Beginning, the *First Cause* : —
 Can we then find *Rest*, while we are divided
 from *Him*? We are only then entire, when we
 are united to him, *Our Head* ; then are We in
 a peaceful *Union* with our selves, and Compleat
 in Him, as we are re-united to our Original.

No Spirit can have any true *Peace*, till it be
 brought back to *God* through *Jesus Christ*, by
 the *Spirit* of Grace and Love, — *Who* in the
 Generation of a New Creature makes a beauti-
 ful *Impression* of *Divine Love*, which is the se-
 cret Seed hid in the New Nature, as a radicat-
 ed Principle of Motion and Activity, fruitful
 in Rational Desires and Divine Affections, —
 filling

filling it with Groans after the Liberty of the Sons of God, *Rom. viii.*

Every spiritual Man, or living Christian hath in his Soul a living *Idea* of Christ; — For *Christ* is Formed in him, thro' *Faith*.

Whilst in these Divine Exercises — Ascend to fixed Contemplation, and in profound Silence, Heark — What is this Noise? — hasten — 'Tis our *Saviour* knocking at the Door, — Open quickly to his Spiritual Appearance; Or He will bow the Heavens and break it open, — and come in upon Us with a *Confusion* of *Glory*. — Did not our Hearts burn with a Divine Fire? O! turn away for ever the Eye of Sense from beholding Vanity, that you may enjoy the Flaming forth of your *Soul* thro' the bright *Eye* of *Faith* in your Understanding. — Be Watchful, that this *Flame* feed not it self on Fancy, or with Earthly Fuel, for that will impure it, make it dim, faint, and dying; — Quench all false *Flames* with your Tears.

The Person of *Our Saviour* is the Eternal Treasury, in which our Life and Love, Peace and Happiness is laid up.

Take Heed then of displeasing *Jesus Christ*, if you desire *now* to Possess the Divine Peace and Love of *God* in your Souls: — For All Depends on *Him*.

Take Heed of Idolatry, which in the Stile of the *Scripture* is Spiritual Adultery. *Rom. vii.*
We are married to Jesus Christ, that we may bring

bring forth Fruit to God. — Take Heed (I say) of having any other Husband of your *Spirit*, of submitting your Esteem or Affections to any thing, to any One in Spiritual Things, besides Jesus Christ.

Suffer not your *Understandings* to grow Big and Fruitful in Religious Opinions; nor your *Wills* to be exalted in a Religious outward Obedience and Observance.

For there is a Coarser and Finer Idolatry: Images without and within Us. — Living as well as dead Idols.

Kiss the Son, lest he be Angry. — A Kiss was the Sign of Obedience and Love. — A Kiss signified a drawing forth Life from the Breath of another, together with the resigning up of our Spirit to live in another.

If your *Souls* then give this *Kiss* to any Appearance of *Christ*, which is not Christ, — You make that Appearance an *Idol*, and commit Adultery with it. — If you draw Spiritual Life to your Hearts, from the Lips of any other, and Resign your Soul to a Dependence upon any other, than the proper Husband of Souls, *Jesus Christ*, you'll make him Angry.

Judg. v. 8. *They chose new Gods* — in the Old Testament: In the New Testament, *new Christs*.

Christ himself says, my Sheep know my Voice, and a Stranger they will not hear. *Joh. x. 4, 5.* —

D

Christ's

Christ's Voice distinguisheth it self from all others, to those that are his——Suspend, and wait till *Jesus Christ* speaks distinctly in you, that 'tis He.——So *He* spoke to his Disciples, *Mat.* xiv. 27. Be of good cheer, it is I.

I do not mean any thing against outward *Form* in Religion, or an outward *Reformation* : Only give and take this Caution ; That we resist not the *Spirit* in the *Gospel* : But Pray for the Discovery of *Jesus Christ*, as the way of *Peace* and *Prince* of Life.——For where *Christ* is pleas'd to *Appear*, in a single Heart, or in a Kingdom ;——There *He* gives *Peace*, *Rest* and *Glory* to that Heart, or Nation.

Christ hath Conquer'd the World :——Altho' the Prince of Darkness hath got Possession of the Principles of Nature ; by which he conveys himself into Us, and makes us (as it were) his own, by darkening the pure Light :——So that instead of bright *Images*, the World is fill'd with *Idols* ; and caught into Rebellion.

But the *Divine Light*, which shone at the Beginning of the *Creation*, and made Beautiful Representations of *God*, the All-wise *Creator*, breaks forth again in *Our Lord*, the true *Light*, the *Eternal Image*,——and dispels the Darkness with the Death, out of the Nature of Things, spoiling Principalities and Powers : *Sampson* like, laying hold on the Pillars, pulls down the House upon the Philistines and Himself : This is a fair Type of *our dying Saviour*.

Christ by his Appearance hath abolisht Death,
bringing

bringing Life and Immortality to Light. 2 *Tim.*
i. 10.

The Devil now hath nothing of his own in illuminated Souls to comply with him : Let us then take heed to walk in the *Light* ; For if we walk in *Darkness*, he will gather the dark part of the World about us, and come upon us arm'd with the black Powers of Terror.——

I know 'tis usual to complain of the Frailty of Flesh ; yet Flesh is not Sin, tho' it be the Ground, Seat and Occasion of Sin ; while we dwell in this World,——as now it is since the Fall.

But the bringing down of a *Divine Life* to dwell in Flesh, conquers the World : This heavenly Principle is as Fire secretly convey'd into the dark Matter, where it raiseth Contests, till it hath consum'd the Darkness ; then it breaks forth in its own pure Form of Light.

The Will of God in its proper and Eternal State, is Love :——This Love meeting with a yielding Subject, works down Flesh and Blood into Shames and Pains ;——But stays not there, save to work it out of all, and bring it up into the purest Shape of its own Love, with Joy, and sweet Delight.

When Christ was Risen, he was still Flesh and Bones : But 'twas Flesh subdued and height'ned to a Divine Principle : So that, when *He* pleased, he could retreat into an inward Glory, and be-

come invisible;—And when He pleas'd, cou'd come forth again, and live as Men on Earth.

Thus the Heavenly Glory from the Person of Christ breaks forth upon the Spirit of a Saint in the Flesh, and gives it a Seat in it self of the Divine Glory.

St. *John* the Baptist persuades Men to Repent, because *the Kingdom of God is at hand.*—And *the Ax is laid to the Root of the Tree.*

If you wou'd know what the Kingdom of Heaven is, see *Mark* viii. 38. where Our Saviour speaks of the Coming of the Son of Man in the Glory of his Father, with all the holy Angels.—Then see *Mark* ix. 1. He calls this *the Kingdom of God*, still speaking of the same thing—then presently follows the *Transfiguration*, whereby is represented the Heavenly Appearance of Jesus Christ in the Glory of his Father, as a great King, with his numerous and glorious Attendants.—This *Christ*, within whose Person the Kingdom of God lies, is discovering himself : For *He* hath Conquer'd *that* of the World, *which* alone hinders his Appearance.

Repent then, of the Love of this World,—and your Unbelief : *Repent*, of your Sensual Satisfactions, and the Love of Money. *Repent*, that your Life hath been an irreligious Sacrifice to your Lusts,—and one intire Act of Rebellion against your *Saviour*—this is *He*, of whom you read, *He that shall come, will come.*—

Repent, — for the Ax is laid to the Root of the Tree. Suppose this *Tree* to be the outward Frame of this *World*. — And the *Word*, the immortal *Word*, — the *Eternal Life*, as a two-edged *Sword*; and this two-edged *Sword* here call'd *the Ax*. — For when *Christ* came in the *Flesh*, the Principles of *Eternal Life* broke forth upon the Principles of this *World*: — And at his *Death* cut thro' 'em: So that ever since the *World* hath been falling. —

Now, whosoever have built their *Nests* in the high Boughs of this *Tree*, and laid their Hearts with all their Treasures there: — Let 'em speedily *Repent*, — come down — and lay *Themselves*, and *All* in the *Dust*. — How Dreadful else will their *Downfal* be, when the *World* and *They* shall be overthrown together.

Return into the *Divine Principle*, which is *Christ in you*; so shall you feel the Attractive *Power* of his *Love*; — and a *Power of Life* deriv'd, sending you forth anew, in your own proper *Shape*, to dwell in the *Jerusalem* above, which is the *Mother of us All*.

We read, *Heb. ii.* that *the Work of Christ was to bring many Sons to Glory*. These *Sons* are sent forth into this dark *World* in *Flesh* and *Blood*, where the Devil hath spread a secret *Poison of Sin*, which surprizeth us with the *Fear of Death*, and if we are Catcht nibbling at this *venenum Serpentis*, we are made Prisoners of *Death*. —

But

But now, *Jesus Christ* hath overcome all these—*Sin, Devil, Death, Fear, Flesh* and *Blood*.——

He came to Destroy the Plot and Works of the Devil.

This *World*, as it is now, is corrupted, and is become a flat dying Thing:—*Our Saviour* by his *Cross* kills it outright;—And hath bathed the Creatures in his *own Blood*—and theirs;—Breaking all in Pieces to new-cast them in *Himself*: Thus He brings many *Sons* to *Glory*.

Jesus Christ, the Brightness of his Father's *Glory*,—*He became Obedient to Death*, Philip. ii. 8. Here you have the Combat and the Conquest;—the *End* follows, *Therefore God hath exalted him*.——

From the *Divine Power* in the Exaltation of *Christ*, every outward *Form*, in which every One puts forth and declares it self, bows and yields it self a Captive to *Christ*,—Resigns its whole Being to have its Appearance only in his bright Beams,—that it may enjoy the happy *Restauration* of the Creature.——Here All own him, as their Light, Life, Strength,—their All. *That God may be all in all*, 1 Cor. xv. 28.

The *Lord Jesus* contains in himself, the Principles of *Time* and *Eternity*; of this *World*, and that which is to come.——When *He* died in his *Fleshly Part*, and Rose again in a *Spiritual Glory*:

Glory : Then were Time and Eternity reconciled in Him.

When his Earthly Man was Crucify'd, then was the whole World crucify'd : And this *Victory* extends it self to every Christian. St. Paul expresseth it in his Person, *Gal. vi. 14.* By whom, or by which (Christ or Cross) *I am crucified to the World, and the World to me.* In like manner, Every sincere Christian hath in his Soul a living *Idea* of *Christ*, and a Spiritual Landskip of *Mount Calvary*.—Christ is Formed in him, thro' *Faith*; So is the Cross, on which a Christian's Self in his worldly part, and the World fasten'd to it are Crucify'd together.

Christ had a Name given Him above every Name, *Philip. ii. 9.* What Name is this, above the Name of Every Creature ? What,—But the Name of the *Creator*.—There you have Man in the *Form* of *God*.—In this wonderful *Person* Extremes meet, are reconciled, and enfolded One in Another.

Our *Saviour* hath in himself both Fulnesses,—of the Divine and Human Nature, *It pleased the Father, that all Fulness should dwell in him, Col. i. 19.* Here lies the way, by which God comes forth in Man, to Man: The Descent of God to Man, precedes the Ascent of Man to God, *Eph. iv. 9, 10.*

In Christ is the way, by which Man returns into God. Christ draws Men into himself, and gives them a new Being from himself, that they may know his *Love*, and be filled with all the
Fulness.

Fulness of God:— This Love is a mutual Union.

Christ having made himself the Center and Circle of created and uncreated Fulness,—by Love attracts the Spirit of Man into himself; and by Love gives forth himself to live in Man,— Thus Man is fill'd with all the Fulness of God, by the Manifestation of his *Saviour's Love*: And the receiving of this Love into Our Hearts, is a very high and strong Act of *Faith*. *Being justified by Faith, we have Peace with God thro' our Lord Jesus Christ, Rom. v. 1.*— If in Christ, we shall possess and enjoy all manner of Peace in our Souls; Peaceful Thoughts and Desires, &c.— *God knows the thoughts of Man, that they are Vain, saith the Psalmist xciv. 11.*— A Hundred Images of various uncertain Objects are ever starting up in the Imagination, which fight and clash, and fade away; because they are false Appearances:— But if we Believe in *Jesus Christ*, He will bring forth into our Minds substantial, real *Ideas* from their Eternal Birth-place, and heighten 'em up, till they become full Images of the glorious *Things* unseen: Now, in the multitude of our Thoughts within us, we enjoy a fixed and delightful Peace.—

All our warm Desires are here appeas'd and satisfied, from having immortal Seeds sown in the *Divine Nature* we now possess; these taking root in our Hearts grow up to all that, which the *Divine Nature* can raise 'em to;— But when *Jesus Christ* shall please to break forth, and shine upon our Heart— He'll soon ripen all our Desires to Perfection. *Delight thy self*

in the Lord, and He shall give thee thy heart's desire.
 As to our Bodies — what Infirmities, Sicknesses and Pains are we liable to ; from the jar-
 rings of the Elements, which Compose and
 nourish 'em : And when Physicians can find no
 Remedy — Christ can Pacify all : For *all Power*
is given to him in Heaven and Earth ; in Soul
 and Body. — He can calm the Winds and Hu-
 mours in our little World ; As He did the
 Winds and Seas in the great World.

Thrice happy is that Man, that Believes in
 Jesus Christ. — Blessed is *He* in all Places ; for
 he hath Peace with God, who is every where ; —
 But present with him, by his Love. — Who,
 but He that feels, can tell the Nearness there
 is between a loving Christian and his Dear Sa-
 viour ? — A Heart and a Thought have not
 such an intimacy : For Divine Wisdom can
 Espouse Joys to your solitary Soul ; — And
 this *Wisdom* is your *Jesus*.

Let then your *Faith* and *Hope* be as unlimit-
 ed as their Ground and Object, *Jesus Christ*,
 who is the *Wisdom*, the *Power* of *God*.





C H A P. I.



IF you Desire to Know the Only True God, the Living God, and Jesus Christ whom *He* hath sent,— You must continually Pray for the Holy Spirit, and permit your self intirely to his Teachings and Government, thereby to have your Spirit and ways fram'd and Directed according to his Revelation, contained in *The New Testament of Our Lord and Saviour Jesus Christ*.

This is my first General Direction.

My next is, to Read the Holy Scriptures exact and true, as to the Letter.—Then Read them diligently with your Understanding, lifting up your Soul in Prayer to the *Blessed Spirit*, for his Help and Assistance, that in your close Attention you may perceive your whole Soul dispos'd to Reverence and Embrace the Salutary Truths of the Gospel.— If you are come so far, then wheresoever God speaks in his Word, you'll feel the *Spirit* at work in your Heart by soft and still Motions, making you ready to hear and obey, exciting also an Endeavour

your to Copy forth such Lessons, as *Christ* shall set you, seriously considering, how that you came into this World by God's Appointment, not to do your own Will, but the *Will of Him* that sent you.

By this short Introduction, you may discern for your self, what Spirit is your Influencer.—For my present undertaking is, by searching the Scriptures, to know, *Who the Spirit is*—and I find *He* is called the Spirit of God, and the Spirit of Christ, and the Spirit of Him that raised up Jesus from the Dead;—and the Spirit that shall Quicken our Mortal Bodies. *Rom. viii.*—St. *Paul* distinguisheth *this Spirit* from Our Spirits in bearing Witness, *ψ. 11, 16.*—Now that we may know, who the Holy Ghost, or Holy Spirit is, (which is all one in sense) Note, *He is God*, true and very God, equal in Power and Glory with the Father and the Son, the same God in Essence, tho' a distinct Person in the God-head, and the third Person, for there are three, (*1 Job. v. 7.*) and these Three are One.

The Father is not the Son, nor the Holy Ghost;—The Son is not the Father, nor the Holy Ghost;—The Holy Ghost is not the Father, nor the Son: They are Three, Yet these three are One God, not three Gods:—One God in Essence; the *God-head* of the *Father*, of the *Son*, and of the *Holy Ghost*, is but One.

Spirit here is taken Personally, and not Essentially;—As when it is said, *God is a Spirit*:—

And these Three are One in bearing Record ;
One God in bearing Record, yet Three that
bear Record ;—Three Persons and One God.

And that *He is God* is manifest ;—*The Lord is that Spirit, or that Spirit is the Lord.* 2 Cor. iii. 17, 18. We are Transformed into the Image of Christ by beholding in the Glass of the Gospel—the *Glory of God* ;—And this Transformation is wrought *even as by the Spirit of the Lord* on such, in whom the Spirit of the Lord is plainly seen :—An Expression like that concerning *Christ Jesus*, We saw his Glory, the Glory as of the Only-begotten of the Father : *As* is not of similitude, or likeness, for no like is the same ; but *as* of Specification of the very things, *as the Glory*, that is, no other or less than the very *Glory* of the Only-begotten of the Father.

So likewise here, as by the Spirit of the Lord, that is, by no other Worker, and by no less, than by the very Spirit of the Lord ; it may also be Read, *as by the Lord the Spirit*, *ŷ. 17.*

To tempt the Spirit, is to tempt God : As we find in the History of *Ananias* and *Sapphira*, Acts v. 3, 4. The Lord *Jehovah* spake by the Prophet *Isaiah*, and *Saint Paul* saith, the *Holy Ghost* spake those same Words by *Isaiah*, Isa. vi. with Acts xxviii. 25. The Name *Jehovah* is the Name of the true God only, and this his Name—which is his alone, He will never give to another,—here it is the Name of the *Holy Ghost* : *Jehovah* is the Holy Ghost, who spake by the *Prophets*, and who is, as the *Nicene Creed*

Creed professeth, *The Lord and Giver of Life.*

The *Properties* also of the *God-head* are given to the *Holy Ghost*; as *Eternity*, who is call'd the *Eternal Spirit*. Heb. ix. 14. *Omnipresence*, or to be present in all Places at once; as *David* sang, Whither shall I go from thy Spirit? *Omnipotence*, to be Almighty; and this, the Works of the Spirit do manifest: *He* doth the Works of God,—the Works, which only God can do; the Spirit garnished the Heavens, and made Man, as *Elibu* said, The Spirit of God hath made me, and the Breath of the Almighty hath given me Life.—The Inspiration of the Almighty giveth Men Understanding. Vid. *Job*.

These Works declare the Deity of the Holy Ghost:—And They declare it (above the force and reach of all the Cavils of Sophistical Ignorants) to the strong Consolation of All Believers: For He Applies with saving Efficacy the Love of the Father, and the Grace of the Son.

The Work of the Spirit is also to *Unite Christians* in such manner, that They are all one Body: This is called, *the Fellowship of the Spirit*:—Union with Christ and with Christians is the glorious work of the Spirit, the ground of Communion, sweet Sympathy, and fellowship.

Divine Honour is also given to *Him*: As to be Baptized into his Name, to Pray and Bless from *Him*, to call upon Him. The Apostle Prayeth thus, *The Lord direct your hearts into the*
the

the Love of God, and into the patient waiting for Christ. Here are Three distinct Persons, *God* to be Beloved,——*Christ* to be waited for, with Patience, and the *Lord* to whom the Prayer is made, that *He* would direct the hearts of Believers into that Love and Patient waiting.

Now this Lord is the Lord the Spirit, who directs the hearts of those whom *He* sanctifieth and enableth to Believe.

Against the *Holy Ghost* Sin may be committed, and to great heighth,——Men may commit such Sin against Him, as may become unpardonable:——Because they wilfully and maliciously oppose and despight *Him* in the manifestations of his Presence, and gracious workings in the Gospel.——*He* is the Spirit of the *Father* and of the *Son*; the Spirit of God, and the Spirit of Christ.——*He* proceedeth from the Father and the Son, *John* xv. 26. *He* is sent forth of the *Father*, as *He* is the Spirit of his *Son*, into the Hearts of those who are privileged with the Adoption of Children. *Gal.* iv. 6.

God, the Father sendeth *Him*, as *He* is the Comforter, and the *Son*——Jesus Christ sendeth *Him*; therefore *He* is *another*, (*John* xv. 26.) a distinct Person,——another Comforter, *Joh.* xiv. 16.

The Lord Jesus, the Bridegroom,——*He* is One Comforter, the *holy Spirit* in the Bridegroom and the Bride is another Comforter.——*He* is the *Spirit*, who knows and Searches all Hearts,——And the most hidden Counsels and

Secrets of the Father and the Son:—This is *He*, who Opens Gospel Mysteries,—and the Secrets of *Bosom-love*, which no Angels of Light can pry into:—This is *He*, who works powerfully in Us,—that we may partake of the great Salvation of God.—*He* is the Spirit of Grace, *He* is very God.

When God becomes so great in our Eyes, and all created things so little, that we reckon nothing worthy of our aim and ambition; — But a serious Participation of the *Divine Nature*, and the Exercise of the Graces of the Holy Spirit.—When a Soul beholding the Infinite *Love* and *Goodness* of God, and all created things mantled over with darkness, is raviſht into Love and Admiration of that never-setting brightness,—and endeavours after the greatest resemblance in Love, Goodness and Justice.— Then it may be ſaid to *glorify* him indeed.

When we love to Converſe with *Him*, by a ſecret feeling of the Virtue, ſweetneſs and power of his *Goodneſs*, until we are Affimilated.— Then we declare plainly that we count nothing *better* than Himſelf. For all the while we are working out our own Salvation, we are ſeeking too the Glory of God, which Triumphs moſt,— and diſcovers it ſelf moſt effectually in the Salvation of our Souls.— That here needs no nice and ſubtil diſtinction from the Learned.



C H A P. II.



Hope in God, that all along this difficult Exercise, I shall be enabled to keep in Memory at least, my Title; I mean, the Experimental Knowledge of the Ever-blessed God, as Reveal'd in the Holy Scriptures, that I need not go from *Them* to any Philosophers, or Greek Fathers to find the *Almighty He*, that made Our *Souls* in his own Image and Likeness, and *Who* can easily find a way into them; by enlightening the Faculty to behold its Object.

The *Word* that *God* speaks having taken Possession of the Soul, Imprints it self there, that it becomes acquainted with the *Truths* of Revelation, and finds it self happy, while under Divine Exercises over all its Powers and Faculties,—rendring them as like to *Christ*, as may consist with their proper Capacities.

What *God* doth is done indeed, and done for Ever. If *He* work, who shall let? If *He* is pleas'd (according to his glorious Power) to insinuate an increasing Knowledge of the Mystery, which hath been hid from Ages and Generations,—Who shall darken *this Light*?—His work is perfect; nothing can be put to it, nor taken from it: Upon this *Word*, *God*, we must put Our Accent; for it is written with
Emphasis.

Emphasis.—Observe, how the Apostle fastens Us upon this Thought,——it is GOD that justifieth:—Ponder, and Dwell here awhile:—What matter of due and exalted Consideration is there, in this word, GOD, it carrieth the bent of Our Minds to the true God, *Jehovah*, the One only God, whose Name alone is *Jehovah*;——the Force of which Name is thus deliver'd in the New Testament, *which was, and is, and is to come*; Rev. iv. 8.—Who is, *I am that I am*: Exod. iii. 14.—Who hath his *Being* of Himself,——and giveth being to all Things:——Who also gives being to all his Words, which He speaketh, and to his gracious Promises in their Season, so that no tittle of them shall fall to the ground;——This *Jehovah*,——He is the God;——The Lord, He is the God. 1 Kings xviii. 39.

All other, whom Men call God, are not God by Nature,——They are——either Creatures, or the Inventions of their own Brains——or the work of their own Hands;——They are *Idols*, and an *Idol* is nothing in the World, it hath no Deity, therefore as such, it hath no being at all, and so can do neither Good nor Evil, 1 Cor. viii. 4, 5. Ver. *But to Us, there is but One God, the Father, of whom are all things, and We in him; and One Lord Jesus Christ, by whom are all things, and We by him. Howbeit there is not in every Man that Knowledge.*——

God *Jehovah*, He who is, and none besides Him,——He gives this Saviour—*Jesus Christ*, and They, who are Christ's, are taken into the Covenant of Salvation, and so can never perish.

To God then, as clothed with all his *Attributes*,—with all his *Essential Glory*—in this great Salvation, thro' Our Lord Jesus Christ—look upon his *Almightiness*,—*He* cometh forth, and saith to his poor Creature, whom He calleth, tho' a great Sinner.—I am God Almighty, to me nothing is difficult, nothing Impossible:—If you have Me — Thou hast enough, thou hast All—Thou need'st not go to any Other, nor be to seek, or at a loss for any thing—in any estate.——

Look upon his *Infiniteness*, the Alpha and Omega, being confident of this very thing, that *He* which hath begun a good work in you, will perform it until the day of Jesus Christ.—*Philip*. i. 6.

Behold his Eternity, *Hab*. i. 12. Art Thou not from Everlasting, O Lord, my God, mine holy One? We shall not die:—All the greatest Enemies, the mighty Lord God hath Ordained and Established, are but for the Correction of his People.

Behold his *Unchangeableness*, *Heb*. vi. 17. the immutable God is willing here to shew unto the Heirs of Promise, the immutability of his Counsel, interposing himself by an Oath:—He will not Repent of this his Word. *Numb*. xxiii. 19.

Consider his *Truth*, God, who cannot lye, hath promised Eternal Life. *Tit*. i. 2. Behold his *Faithfulness*, he cannot deny himself, *2 Tim*. ii. 13.
God's

God's *Holiness* in our Redemption is most gloriously manifested; *For thus saith the high and lofty One, that inhabiteth Eternity, whose Name is Holy, I dwell in the high and holy Place; with him also that is of a contrite and humble Spirit, Isa. lvii. 15. Pray read on.—*

Here the Glory of *His Wisdom* is illustrious; For the only *wise God* found out this way.—No Angel of light, none of the wise of the World cou'd ever have thought of it.—It is the hidden Wisdom of God, Wisdom in a Mystery;—the contrivance is such, that when it is made known, all the holy Angels admire it, *as the manifold Wisdom of God.—He dispenseth full Seasons, for making known this Mystery of his Will in stupend ways of Wisdom: (Eph. i. 10.) He brings home his Chosen—both of Jews and Gentiles thro' investigable passages of Providence:—He so calleth and bringeth to Glory, that his foolishness is wiser than Men, and by foolish things He confounds the wise World; 1 Cor. i. 25, 27.*

But above all,—Behold God, *gracious and just*, exactly so, infinitely just,—and yet *Mercy and Grace* exalted thro' Justice, and above Justice.

To God—as the faithful Creator,—the Maker of *Heaven and Earth*; of All things visible and invisible, *who hath engag'd his Power and Glory to fulfil this Work of Redemption.—*

To God's Absolute Sovereignty, and Royal
F 2 Domi-

Dominion:—*Who* makes All for his own *Will's* sake, and is not bound to give Account to any of his Creatures:—*Who* hath Mercy, Because *He* will have Mercy.——

To God's Eternal good Pleasure within Himself; doing the whole Work of our Salvation according to the Counsel of his own Will, to the Praise of the Glory of his Grace, *Eph. i. 4, 5, 6.*

To this Ever-blessed God——O ye glorious Host above, tune your Harps, and make Heaven and Earth ring with the thundrings of your Triumphant Hallelujahs; —— while we below in soft Hosanna's sing, *Great and marvellous are thy Works, Lord God Almighty; just and true are thy Ways, Thou King of Saints. Rev. xv. 3.*

Now I am to Contemplate God from his Absoluteness to his Paternity.

This Ever-blessed God hath a Son, whom *He* sends, *God sent his own Son*, therefore *He* is a Father——*God the Father.*

God must here be thought on, as *He* is the God and Father of Our Lord Jesus Christ: In this glorious Manifestation of Himself is God to be Beheld in this great Work of Redemption,—— as *He* is the Father of his own, only, Eternally-begotten Son, His Beloved, in whom *He* is well-pleased——the Fountain of Being. —— Here Behold him in his Love and Goodness, not of a Creator,——But in the Love of a Father,——of the Father of his Only-begotten Son,——
the

the *Son* of his *Love*,—the *Son* of his *Bosom*,
the Eternal Delights of the Eternal Father.

This raiseth Triumph.—This raiseth Devotion. What shall we say to these things? If *G O D* be for Us, who can be against us? what, or who shall separate Us from the Love of God? it fills with *Praise*, and with *Gloryings*, and humble Boastings in God.

This *G O D* is our God,—*G O D* is become my Salvation.

Now unto God and Our Father be Glory for ever and ever. Amen. *Phil.* iv. 20.

The Glory of the Gospel shines in the Illustrious Person of the *Son*, *God's own Son*, who undertakes to work out our Salvation.





C H A P. III.

THE Glory of the Gospel shines in the unfolding of the Mystery of God—
The Father and Christ.—And this is by the Revelation of the Blessed Spirit.

God sent his own Son, his Son by Nature; taking the Word Nature, in that sense which the Apostle taketh it, where he saith of Idols, they by Nature are no Gods.

God's own Son, distinguished from all other, and Dear unto the Father, the express Image of the Father's Person, the brightness of his Glory, Heb. i. 3.

He spared not his own Son, his Only-begotten Son, who was not made, nor Created—But Begotten—the Eternal Son of God;—who of his great Grace assum'd and took to himself a true Human Body and Soul, and united them to his Person—that Illustrious Person, who is the Son of the Father, and who undertaketh to work out our Salvation.

This Person, the own, Only-begotten Son of God the Father—is He, whom God sent: He, who is of Personal-Union—is by the Divine

vine Power of the Holy Ghost, Man, (the Man *Jesus of Nazareth*, the Son of *Mary*) the Son of God also. *Luke iii.*

When it is said expressly, *God sent his own Son*; this notes out the Person, who is the Son of God by Nature,—Who, (for our Redemption) did take to him the human Nature, a Creature of God, and did unite, support and Individuate it of his *Grace*, inseparably and for Ever. The *Glory* of this *Act* is unconceivable. He is called the Son of his Self, τὸν ἑαυτοῦ υἱόν, because He is *God's Son*,—not by Creation, as Angels, *Adam*, and all Men are Sons of God: Have we not All one Father? Hath not One God Created Us? *Mal. ii. 10.*—Nor of Communication of Beams of Dominion, As Magistrates are Sons of God.—Nor of Adoption,—or Regeneration, as are all true Believers.—No, He is One greater than all these, *God's own Son*.—This is the Almighty Undertaker of Our Salvation.—This is a Doctrine of Faith, of absolute necessity to be Believed.

Behold his Glory: He is of the same *Essence* and *Nature* with the *Father*.—This Honour and Excellency is above all Angels: For unto which of the Angels said He at any time, Thou art my Son—*Heb. i. 5.*—He is very God of very God—as the *Nicene Creed* hath it, ὁμοῦσι, of the same Substance with God the Father.—He is ἐν ἑστί, of that very Essence, Co-essential, as in the Creed of *Athanasius*.—The God-head of the Father and of the Son is One.

In the Beginning was the Word, and the Word was with God, and the Word was God; therefore being true God, He is Co-equal with the Father, and it is no robbery at all. Phil. ii. 6. He is God of himself, αὐτοθεός, tho' He be not Son of himself, but Son of the Father: He is Life of himself, αὐτοζών—He is Righteousness it self αὐτοδικαιοσύνη.

There is also between Him and the Father a mutual In-being (the Greek Word is *μετ' ἑαυτοῦ*) the Father is in him, and He is in the Father. *John xiv. 11. Believe me that I am in the Father, and the Father in me.*—

He is *Eternal*; before *Abraham* was (saith He) *I am*, *John viii. 58.* He is *Alpha* and *Omega*, the first and the last. And this his *Eternity* is the Foundation of his *Eternal Kingdom*,—of whom it is said, *Thy Throne, O God, is for ever and ever.* And again, *Thou, Lord, in the beginning hast laid the Foundation of the Earth, and the Heavens are the Works of thine Hands: They shall perish, but Thou remainest,—Thou art the same, Heb. i.*

He is *Omniscient*, He knows all things; All Men, all that is in Man: neither needs He, that any one should testify of Man,—for He knoweth what is in Man,—(*John ii. 24, 25.*) All their Reasonings, all their Thoughts, all their Ways.—He searcheth the Heart and Reins: *Rabbi*, thou art the Son of God. *John i. 47, 48, 49.*

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He is Omnipresent, He is in every Place. Lo! saith He, I am with you to the end of the World. His Presence every where is that, which gives the ground of the Promise of his gracious Presence.

He is Omnipotent; Whatever the Father doth, that doth the Son likewise—John v. 19. I and my Father are One. John x. 30.

He is the Creator of all things, Visible and Invisible. — In Him all things Consist. — The same was in the beginning with God. All things were made by Him; and without him was not any thing made, that was made. Job. i.—Col. i. 16.

He Upholds all, by his Almighty Word of Command. He changeth all things at his Pleasure, — as a Vesture shalt Thou fold them up, and they shall be changed:—Heb. i. 12.

To Him is due from Men and Angels, Divine Honour, Worship and Faith. (Heb. i. 6,) Ye Believe in God, Believe also in Me. John xiv. 1.

In Him therefore, We must Believe, — Him we should Kiss, and do homage unto. — He is God Blessed for Ever, the great God, and Our Saviour. Tit. ii. 13.

He is Eternally and Only-begotten. — The Word, the Wisdom of God, (Prov. viii.) He is the Son of God's Love, the Eternal Delights of
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the *Eternal Father*, in whom *He* is well-pleased.—*He* that is in the Bosom of the *Father* is neither lesser nor lower, because *He* hath stooped so low—as to become *Flesh*, and to be the *Messiah*.

In this SON is Our Eternal Life placed.—*This is the Record*, the Sum of God's Testimony witnessed in the Bible, that *God* hath given to us Eternal Life ; and this Life is in his Son.
1 *Joh.* v. 11.

God sent his Only-begotten Son into the World, that we might live through him. 1 *Joh.* iv. 9. In this Son, the Beloved, the Son of his Bosom, his Eternal Delights, *God the Father* doth rest well-pleased for Ever.

This assures the absolute Sufficiency of *Christ Jesus* for his Offices. *He* is the *Mediator*, who is the Son of God. The Son is the *Prophet*, *He* declares the *Father*,—No Man hath seen *God* at any time ; the Only-begotten Son which is in the Bosom of the *Father*, he hath declared him. *John* i. 18. *He* testifies what he hath seen and heard ; *He* hath the Words of Eternal Life. *Joh.* iii. His Voice raiseth the Dead,—the dead *Spiritually*, out of their Sins ; the dead *Corporally* out of their Graves. *John* v. 25, 28, 29.

The Son is the King, greater than all, who hath all Sovereignty, Authority and Power.

The Son is the *Priest*, who is consecrated for evermore, (*Heb.*) who hath the Heart and Ear of the *Father* always. This

This puts an high Value (of infinite Price) upon all that *He* hath done for us, by his Sufferings; and an inestimable Worth upon that *He now* doth in Heaven for Us by his Intercession.

He can do all that We stand in need of—because *He* is the *Son* of *God*. *He* can Create the *Heart* anew, and give the *Holy Spirit*.—*He* Baptizeth with the *Holy Ghost*, and with Fire: *He* opens Heaven, and brings down the Angels-Service, that *They* may Minister unto Us.

He seeth the truth of *Grace* in our *Hearts*.—*He* knoweth the Workings, Beatings, and Breathings of Our *Spirits* in all Our Secret Duties; and makes Our retired Meditations and Prayers the Nourishment of Our Souls.

He gives Power or Privilege to be Sons of *God*,—*He* makes free indeed: *He* gives Life to whom he will,—and preserves the Life given,—and gives Eternal Life. *He* fetcheth out of the Graves, and makes us a Congregation of *God's* first-born.—*God* hath laid help for us upon One that is mighty.

There is no doubt or danger to adventure here.—No fear of that Curse, *Cursed be the Man that trusteth in Man*,—Jer. xvii. 5.

Jesus Christ is the Lord *Jehovah*, and Blessed is the Man that trusteth in the Lord, and whose Hope the Lord is, *ψ. 7.*

Therefore it is no Error to Believe on Him, to Worship, to Serve, to Call upon, and Obey Him. — For there is no perishing to a Believer — while there is nothing but *Wrath* to him that Believeth not on Him. — Here is the only way to see the *Father*.

Behold the Excellency of the *Holy Scriptures*, especially the Glory of the *New Testament*, which is *the Gospel of the Son of God*. Contemplate there the Honour confer'd on sinful Man; — call'd to the *Faith* of *Jesus Christ*, — They are call'd to Fellowship with the Son of God. 1 *Cor.* i. 9. — Here, with Songs of Praise from an humble grateful Soul Adore the *Faithfulness of God* in the ways of his *Free* and saving *Grace*: — He failed not to send his *own Son* into the World, according to his *Promise*. — We may now trust *Him* to make good All that He hath spoken; — The Heaven of Heavens, Blessed Life, Blissful Mansions, Glorious Immortality — there is nothing too much, nor too good for Believers; — For All are not so good as his *own Son*.

Now let me persuade you to love much Retirement, and to shun the Spirit of the World; which runs thro' the most of Men, with so great meanness and defilement. — Observe Mankind. —

Why should we not Delight our Souls in the Glories of Christianity, which lead us to the holy One, the mighty One of *Israel*? We shou'd carry *Victories* over the World's Lusts and Lyes, Errors and Vanities: Since we know
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the Advancement and Amplitude of the Kingdom of Jesus Christ.

We have the Love of God manifested, — the *Love* wherewith *He* loves his own Son — reaching to Our Hearts and embracing them: — a Love assuring, that God is for Us, and nothing can separate us from his Love,



S E C T. I.

THE Way and Course the *Almighty God* took to Save Us, is a sound Demonstration of the All-sufficiency of Our Salvation by *Christ Jesus*, and it is this, to condemn Sin in the Flesh of *his Son*, whom *He* sent in the Flesh, and that of purpose to take away Sin, and the sinful Nature from Men.

God's way is this, While *He* saveth the Sinner, *He* will condemn his Sins to the lowest *Hell*, and lower by far; — and that in the very same Nature that hath sinned, even in human Flesh.

That this may be done, *He* sets out his own Son to be made Flesh: *He* sends him in the *Similitude of sinful Flesh*, in a true Human Soul and Body, such as Sin had made frail, miserable, and mortal; — such a One as ours is. *He* thus sends *Him* for Sin, that *He* may bear all their Sins charged on him. — And then in this Flesh

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of his own Son, their Sins shall be condemned:—The Son of God condemned for their Sin,—and so in that Condemnation,—Sin for ever Condemn'd.

For this End *He sends him*, as one that hath taken upon him the Office of a *Saviour*, by Mediation, by Suretiship, and by Redemption.

God's Preordination of the Son is admirably set forth by St. *Peter*, 1 Pet. i. who verily was fore-ordained before the Foundation of the World, but was manifest in these last times—*ψ. 20.*

That He should in our Nature execute the Office of a Prophet, Priest, and King, in a State of Humiliation.

This Preordination is God's Eternal Foreknowledge, Counsel, Purpose and Decree out of his infinite good Pleasure within himself,—appointing his Son to be the Christ to bring the Elect to Glory; according to St. *Paul*, Eph. i. 9, 10.—

Christ Jesus as God-man, is the means of Election to be executed;—*He* is the Cause of Our Salvation, but not of our Election.

In this *Preordination* there was a *Council* held between the Father, the *Son*, and the *Holy Spirit*: In this *Council*, all that concerns Man's Salvation was determined: Ye Men of *Israel*, hear these Words; *Jesus* of *Nazareth*, a Man approved of *God* among you, by Miracles, and Won-

Wonders, and Signs, which God did by him,—
Him, being delivered by the determinate Coun-
sel and Foreknowledge of God, ye have taken,
and by wicked Hands have crucified;—Whom
God hath raised up, *Acts* ii. 22, 23, 24.—Vid.
chap. iv. 28.

The *Son* is set out, and by a free voluntary
Dispensation, *He* yieldeth to be ordained and
appointed, whom *God* hath set forth to be a
Propitiation, thro' Faith in his Blood, to de-
clare his Righteousness, for the Remission of
Sins that are past,—thro' the forbearance of
God;—To declare, I say, at this time his
Righteousness : *Rom.* iii. 25, 26.

With *Him* an Agreement is made, that *He*
should give his Soul an Offering for Sin;—
and then, according to Promise in that Agree-
ment, *He* should see the Fruit of that His Tra-
vel of Soul to his own Heart's full Satisfaction.
Isa. liii. 10, 11.

The *Father* and the *Holy Ghost* do send, and
the *Son* voluntarily condescends to be sent.

All stoop, nothing too Dear for the Salva-
tion of Men.—

The *Son* is brought in speaking thus,—*I*
have not spoken in Secret from the beginning, from
the time that it was, there am I; and now the
Lord God and his Spirit hath sent me. *Isa.* xlvi. 16.

The *Son* came not of himself : *He* took no-
thing on him of his own apart from the Fa-
ther,

ther, in the whole Work of Redemption. *The Father* gave *Him* out of his Bosom, *He* sent him on this great Design, *He* parted with him,——*He* deliver'd him up.——*He* sent him in his *Incarnation*, in the fulness of time. *He* sent him into the World,——into this miserable, vain, sinful Place.——

He dwelt among Men, and was found in Fashion as a Man: *He* sent him furnished with Gifts: *He* sanctified him;——Separated *Him* from all other,——As only able to save the World, and fill'd *Him* with the *Spirit*, not by measure, as *He* is Man;——Having thus sanctified him, *He* sent him, and gave him Work to do and finish, and set him a Day, a Season to do it in:——*He* neither did, nor spake of himself, but as the Father which sent him, gave him Commandment what *He* should say, *the Word which you bear, is not mine, but the Father's which sent me.* Joh. xiv. 24. *He* never left him alone, because *He* doth always those things that please his Father: *He that sent me, is with me: the Father hath not left me alone: for I do always those things that please Him.* John viii. 29.

His Commission was, and is to seek and to save that which was lost; to Die and ~~Rise~~ again for his Sheep, and to be Salvation to the Ends of the Earth: To see that no *Believer* perish,——But that *He* raise every one of them to Everlasting Life,——at the last Day: To give *Faith* to All that the Father hath given him,——that the given of the Father may come unto *Him*. A gracious Commission!

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The Son of God assumed not the Nature of Angels ; but the Seed of *Abraham*—— a true and very Man consisting of an Human Soul and an Human Body ; not only a Soul, the more noble part of Man, but *Flesh* ;—— even the Beginning of Our Nature, growing from *Infancy* to Perfection of Age and Stature, —and not a full and perfect Man grown, at his full Stature and ripe Age, when He first assum'd Our Nature into the Unity of his Person.——

This is a comfortable Consideration on the behalf of Infants Dying in Infancy.—— But I find my Spirit within me grows so tender, I can't proceed.——



S E C T. II.

ONLY They, who leave the Image of the first *Adam*, and put on the Image of Christ ; These only know Christ, and God in Christ.

Natural Men, whilst they remain in that State, may come to some kind of Knowledge of God, by reading the *Holy Scriptures* ;—— But if the Old Nature is not eradicated, and a New One implanted ;——their Knowledge will come to no more, than an Ignorant Man's will, by reading the Works of a famous Learned One.

For *All They*——who are guided only by Natural Light, and Human Learning, cannot presume to Understand the Things of Christ, which are Revealed by the Spirit of God: The Natural Man receiveth not the things of the Spirit of God: because they are Spiritually discern'd. 1 Cor. ii. 14. But *He*, who is mov'd and enabled by the *Holy Spirit* to Love, Believe and Hope;——and also to Understand, to Pray, and Work:——In all these Exercises, He feels the Divine Presence, and the increasing Knowledge of God, with delightful inward Appearances,——and Discourses about holy things:——*He* may be so Favour'd into a Sphere of Light, as to see (tho' through a Glass darkly as St. *Paul* speaks) in whose Presence He is, &c.

'Tis evident, that the Knowledge of God is an important thing; Forasmuch as our Eternal Life and Happiness consisteth in it.

We Christians know God by Christ, and Christ by the Revelation of the Holy Spirit.——Therefore 'tis absolutely necessary that a Christian by mere Profession be first Regenerated and Renewed by the Holy Spirit, before he can be owned and accepted of Christ, and then accepted of the Father in the Beloved:——Ye are Christ's, and Christ is God. 1 Cor. iii. ult.

A Christian knows God, when Christ permits himself to be known by inward Revelation:——then we know God in him, *He* being the express Image of God, who said to *Philip* (*Job. xiv. 9.*) *He that hath seen me, hath seen the Father:*

Fathers: Matth. xi. 27. No Man knows the Father, save the Son, and he to whomsoever the Son will reveal Him.

It is certain, that the Knowledge of *Christ* precedes the Knowledge of *God*;—And we all know, that there is in *God*, Omnipotency, Justice, Truth and Fidelity. And we know by the Holy Scriptures, and by an inward Revelation of *Christ* in them, that *He* is the Image of *God*, and that in *Him* there is Omnipotency, Justice, Truth and Fidelity: So that We can truly say, that we know *God* in *Christ*, according to his own Purpose and Grace given us in *Christ Jesus*, before the World began;—But now made manifest, by the Appearing of *Our Saviour, Jesus Christ*,—who hath abolished Death, and hath brought Life and Immortality to Light—2 *Tim.* 1.

And we may say, that we know *Christ* by *St. Paul*,—in whom was a great deal of the Image of *Christ*:—And in a lower degree, we can say it now (Blessed be *God*) of many Faithful Ministers of *Christ Jesus*, that we know *Christ* by them, in their faithful Preaching and Living agreeable to the Gospel.

In what we hear and see—we can discern that They know his Divinity and his Humanity, His Glory and high Dignity, and his Abasement and Humility;—inasmuch as the Holy Spirit is given unto them by *Christ*.

Here I see in part, the most high Obligation on all Men in general have to *Christ*:—For

asmuch as thro' the *Obedience* of Christ, a way is Opened for Men to return to God, — and to a blessed State of Immortality, and sublime Felicity, — above the Loss we suffer'd, by *Adam's Disobedience*.

Let us then, by Renovation, by Communication of the Holy Spirit, and by the Revelation of Christ, and the *Father* in Him, go on, in Our Christian Race (notwithstanding our Weakness and Incapacity) above our selves, in the Divine Knowledge of God, by *Sensation* and inward *Vision*, tho' but in part, in this Present Life; — the Perfect Intuition and intire Vision is reserv'd for the Life Eternal in the World to come, — where perpetually *seeing God Face to Face*, we shall be in Consummate *Blessedness*, with Jesus Christ Our Lord.

Further I will not venture now: — For 'tis my Opinion, that no One ought to pry severely into that sacred Verge, where a Christian enjoys his God in the inner Temple of his Soul: — Forasmuch as the many sweet Intercourses, and Divine Endearments, are the incommunicable Secrets of a Favour'd Spirit, whose Joys no Man must intermeddle with. However, 'Tis a sound Argument to a good Soul, that *Divine Things* only Delight it: Because They always carry with *them* an Ample Revenue and Maintenance for his Joys and Pleasure: Insomuch that the Language of his Heart is that of the Psalmist, *Lord, lift thou up the Light of thy Countenance upon me*, and grant me a Participation of Life in Christ, since it is Life only that can hold Communion with *Life*.



S E C T. III.

BEHOLD again! the Love of God to Man.

Here is Love, here is Love Manifested: Here is *Bountifulness*, to Invite us to the Contemplation of Divine Love shining in the glorious Gospel of the Blessed God, *1 Tim. i. 11.*—Never did God manifest the like Love to *this*, that appear'd in Redeeming Mankind. *1 Joh. iv. 9, 10.* *In this was manifested the love of God towards us, because that God sent his Only-begotten Son into the World, that we might live through him.*—*Herein is love. Tit. iii. 4, 5.* After that the Kindness and Love of God our Saviour toward Man appeared,—not by Works of Righteousness, which we have done, but according to his Mercy he saved us, by the washing of Regeneration, and Renewing of the Holy Ghost, which He shed on us abundantly, thro' Jesus Christ our Saviour.

Read diligently, under the Influence and Teachings of the Blessed Spirit, *the New Testament of Our Lord and Saviour Jesus Christ*, a thousand times, and you will feel, God's great Love, wherewith He, who is rich in Mercy, loved Us: Your Hearts will melt, and dissolve in the Sense of the exceeding Riches of his Grace in his Kindness,—the Glory of his Grace abounding in Our Salvation. Our

Our Blessed Saviour speaks of it with Emphasis and Admiration, *God so loved the World:—* St. Paul speaks of it, as alone peerless, *God commendeth his Love towards us*, Rom. v. 8. And St. John with an Index, *in this* was manifested the Love of God,——*herein* is Love.

All other Manifestations of Love are not comparable to *this*.——

Great was God's Love to Man in the first Creation, to Place him *Lord* of the Visible World, to endue him with a Soul bearing on it his own Image and Likeness, and seat him in a Paradise.——Holy David sings, *My Meditation of him shall be sweet*.

Great was his Love to the *Elect Angels* whom He hath establisht about his Throne; who always behold his Face.——

But to whom gave He his own Son?—What Nature did He ever unite so near to himself? On what Race of Beings in the Universe did He ever bestow a New Creation—save Ours? Where, or when did He ever such Works for any, as in Earth to condemn, in Hell to dissolve all the Works of the Devil, in Heaven to provide Mansions,——and All in, by, and through the Flesh of his own Son,——Flesh indeed—for sinful Children of disobedient *Adam*, justly Children of Wrath?

Angels that fell, are reserv'd in Chains of Darknes to the Judgment of the great Day,
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Jude 6.—No Saviour afforded them,—but They are set forth to warn us to flee the Wrath to come.——

The Blessed, holy and elect Angels,—the innumerable Company of them, are made Ministering Spirits—sent forth for the good of the Heirs of *this* Salvation:—The World to come is put in subjection to Man.

In Christ—we are joint-heirs with him of all things. *Rom. viii. 16, 17.*

This declared Love is the most powerful way to work on fall'n Man.

Hell, Wrath, and the Law, without this propos'd, do but terrify and vex, and make the Heart fly from God.—But this Love set forth, pierces and wounds the Heart—melting and dissolving it,—yet it draws near, with Desires—panting after, and longing for Christ, and God in Christ.

Now it Judges it self, and Justifies God, while *He* judges him: Now he cannot think or say any thing is hard, that this Blessed God says or does.

This Love is the Fatness of God's House, the River of his Pleasures, *the Light, the Life* that is better than Life it self: *This Love* fills with Love, makes zealous, tender-hearted, noble of Spirit, and truly lovely:—*this* sweetens the Cross, sanctifies Afflictions, and makes our Enjoyments to be Blessings.

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Let God's Love work in you such Love to your own Soul first, and then such Love to the Souls of Others ; that their Salvation may be dearer to you, than your own things Temporal, or Temporal Life it self.——

This is a pure Love, — Love that is in Deed and in Truth——when the greatest and hardest Service proves the greatest Love.

Here I can't but Lament the Sin and Misery of all Men, especially of all Christians that refuse Jesus Christ ; since this their refusal is of *the only Remedy* ;—'Tis the refusal of the *Son*, manifesting the greatest *Love* ;—'Tis the refusal of God the Father coming to undone Man in a way of Salvation, as Mysterious as Salvifical,—as full of Glory as of Grace ;—the more exalted it is in lofty Heights, the more it is matchless in lowest Condescensions of Free-grace : This their Refusal therefore is a degree of hatred to Christ,—— *He that sinneth against me, wrongeth his own Soul ; all they that hate me, love Death.* Prov. viii. 36. This hatred of the Son is the hatred of the Father :—— If They had the *Word*, the Love of the Father abiding in them ; then they would receive him whom the Father hath sent : *Job. v.*—And all this hath the greater Aggravation, insomuch that every one knows his Sicknes, and feels in some degree his Misery ;—yet so it is, they love Death, they love to be damn'd, and go to Hell ; if they love that, which will bring them thither—and care not for that, which would deliver them thence.——

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I adjure all dark Spirits—not to disquiet my Soul, which is espous'd to *Christ* for ever, who is my Life—who is *the Love*.

Now, (after this Passion of Love) seeing that where there is Life there is Hope, what shall we do, that we may work the Works of God? this is *the Work of God*; the Work that God requireth: (since ~~we~~ cannot work the Righteousness of his Holy Law,) *that we Believe*:—there is no other Work suitable to God's dealing with us: *He* sends his Son, — We are to receive Him whom God hath sent, and Believing is receiving: He testifies this unto the World, we are to believe his Word and Testimony: There is no other Work left, — Christ hath done and suffer'd all for us: Believing is the acceptable Work, it gives Glory to God, and destroys boasting utterly.

By this Precious Faith of God's Elect all the Work is done: By Faith Christ is revealed, conceived, form'd, born, lives and dwells in the Heart: *Faith* makes a Sinner mourn, Pray, and wait at Wisdom's Gates; — *Confess Christ*, condemn and overcome the World; — deny self, exalt God, live holily and Heavenly, — Die in Hope, Peace and Joy. —

This Faith refines and Spiritualizeth the Soul, worketh by Love, circumciseth the Heart to love God, — makes to fear the Lord and his Goodness, — frames to the Life of a Pilgrim and Stranger on Earth, — and enables to do and suffer, — to labour and grow Vigorous in
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the midst of *All* that Opposeth, like Men born from above, bound for and tending to the Heavenly Country.

This is the Will of *God the Father* that sent *Jesus Christ his Son*, that every One that seeth the Son and Believeth on him, should have Everlasting Life. *Joh. vi. 40. Joh. xvii. 3.*—

The shewing of Christ¹ crucified, Wounds to the quick,——and persuades to Believe in God,——*So loving*——as not to spare, but deliver up his own——for Us:——*So faithful* of his Word, Performing in due time the greatest, and ancientest Promise He ever spake:——This Sight crucifies us with Christ; Yet causes to live to God,——to live through all crucifyings.——

This sweet Mystical, Supernatural Union of the Soul with Christ the Holy Ghost revealeth in a believing Heart, but this is to be felt by the Word and Spirit in the Gospel.

By our Faith Christ is received; not only as satisfying God's Justice; But as Purchasing Grace and Glory, and all good things else:——Yes, as Purchasing the *Blessing* of the *Promise*, even the *Holy Spirit* (*Gal. iii. 14.*) who reneweth after the Image of God, and sets the Heart on high, in hope of the Glory to come.

Christ coming into the Believer, breaks down the Dominion of Sin, and sets up his own Government in the Soul.——By his Spirit, He creates us anew,——He confers all Principles of Obedience, for He comes and dwells in the
new

new Creature, and imparts the Promises, and puts Life into the Word and Ordinances.

By his Exemplary Life, He sets before Us the way of Righteousness, as our Pattern, which draws out our Imitation, and this our imitating Inclination is sanctified, that now we would Walk, as Christ walked:—The Heart is set on high—on perfect Patterns,—even on God's Holiness, and on Christ's Purity.

Here is the Image of God to be beheld in a Mirrour,—in Liberty and in great Glory:—The Image of God lost,—Now in Christ found again, begetting in Us the very same Image: Now we see, and are Transform'd,—We see and are Assimilated, and made like unto it. 2 Cor. iii. 17, 18.

The Ministry of the Gospel, is the Ministry of Life, of Righteousness, and of the Spirit.—Here we may see the difference betwixt Believers and Believers, Christians and Christians.





C H A P. IV.

THE Work of the Blessed Spirit, St. Peter describeth a true Member of the Church, a Subject of Grace and Peace, by the Work of the Three Persons in the undivided Godhead about his Salvation: The Work of the Blessed Spirit is to single out the individual Person from among the Children of Men, and to set the Father's Love, and the Grace of the Son in Redemption upon him particularly.— This is the Description, He is One *Eleēt* according to the Foreknowledge of God the Father, thro' Sanctification of the Spirit unto Obedience, and sprinkling of the Blood of Jesus Christ. Sanctification is, we see, the saving work of the Spirit.— Sanctification of the Spirit, and Belief of the Truth is the way, thro' which God calls by the Ministry of the New Testament those, whom He hath chosen to Salvation, — and unto the obtaining of the Glory of Our Lord Jesus Christ.

Now the sanctifying Work of the Spirit is thus carried on : He enlightens, and this Illumination is accompanied with Wisdom, and with Revelation also, bringing the Things of Christ to Mind in God's own Light, — above the light of Man's Reason.— In this Work, the Organ is made anew ; The Eyes of our Understandings, which were cover'd with Blindness, (and that

that Blindness was from our Birth, so that we were born blind) they are now Opened; that we may *See* and *Know*.—This is beyond the *Illumination*, which is of common Grace, and often found in mere Professors.

The Spirit quickens, He causeth the dead in Sins—to Awake, Arise, and Live a Life (from the death of Sin and this dark World,) pure, heavenly and joyful; For *He* declares, and brings home to an humbled Soul the *Righteousness* of *Christ* set forth by *God* in the Gospel.

The *Spirit* circumciseth the Heart with a Circumcision made without Hands. *Rom. ii.* In this Work, the *Word* is the Knife, the *Heart* is the part that is to suffer, and not the *Flesh* or *Body*; the fore-Skin is the superfluity of Maliciousness and Wickedness, the Skin of other Loves, which oppose the Love of *God*,—as Self-love, the Love of the World, that Love which is called Lust,—and the love of Superstition in Religion—the cutting off these fore-Skins is done, when the *Word* in the Hand of the Spirit, by his divine Skill, gets between our Hearts and them, making us to see and find them to be such, as the *Word* says of them.

Until this Work be done, no *Love of God* can be wrought in Us: Strange Loves will keep Possession:—But when this Work is accomplished, it reacheth to the Circumcision of the *Ears*, and of the *Lips*,—and of the whole Man:—Insomuch, that the Body of the Sins of the *Flesh*,—the whole Frame of sinful *Flesh* suffers and is destroyed.

Spiri-

Spiritual Senses are bestowed on *Us* by the *Holy Spirit*, with a quickness of Scent, whereby *He* makes us savour Spiritual Things, and smell out, with Delight, spiritual Ways, and then pursue our Course.

The new-born *Babe* can taste distinguishingly the sincere Milk of the Word, fit to feed, nourish and make grow,——from all adulterate Stuff.——He can See, and discern judiciously the things of the *Spirit of God*, from all other things,——and make up a right Judgment concerning them:——He can in *Hearing*, Try the Words of Doctrine deliver'd, —— and the *Spirit* in Teachers:——For He knows the *Spirit of Christ*, and the Spirit of Antichrist, — The *Spirit of God*, ——and the Spirit which is of the World, ——the *Spirit of Truth*, and the Spirit of Error.——

All this, and a great deal more, the new-born *Babe* is able to do, by a supernatural *Naturalness*, like an Instinct;——tho' for want of *Art*, or a Reasoning Ability he cannot make out to other's Satisfaction where the Fault lieth, much less is he able to dispute, and by arguing to convince the Opposers of Truth, and Pleaders for Error.——But as quickness of Spiritual Senses grow, and Age in Christ comes on, the *Spirit* will teach him the whole of revealed *Truth*, and cause all the Graces to abound and fructify: And this Impression of the Truth will be so fix'd and fasten'd——as to become the Law of his Mind, written—with the engraving of Love upon the Heart;——that the Truth shall never

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be torn out of *it*, tho' the Soul may be torn from the Body.

Now, the World cannot receive the Spirit, they know him not; *Joh. xiv. 16, 17.*—But Christ's true *Disciples* know *Him* and receive Him; not as a Guest, for a Night, or so,—but as the Inhabitant of their Souls,—as in his own House and Temple;—There *He* dwells in them for Ever; As the Comforter,—the Spirit of Truth:—Here is the Anointing, that abideth in Them; Teaching all things deliver'd in the Holy Scriptures:—And the true Christian maketh Conscience to continue in the Word of Truth, as He wou'd abide in the Son and in the Father.

Where the *Holy Ghost* is given, manifesting his Presence in the great and glorious Work of Redemption, there *He* dwelleth.—The Apostle distinguishingly and searchingly puts all Believers upon the Tryal of their States; *Ye are not in the Flesh, but in the Spirit, if so be that the Spirit of God dwell in you, Rom. viii.*—And this is so characteristical, that He adjoins; *Now if any Man have not the Spirit of Christ, he is none of his.*

They who have the Spirit given—and dwelling in them, they know it: *Know ye not that the Spirit of God dwelleth in you?* As in his Temple, his holy consecrated House and Habitation.—*He* knows no Temple now, or House on Earth, but the broken and contrite Heart, the poor in Spirit: (O! how great and admirable is this Condescension of exceeding Grace.)
And

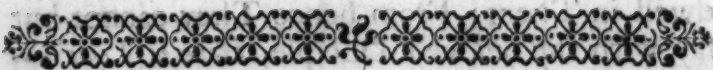
And when He had a Temple at *Jerusalem*, it was to signify *this*,—not own'd of God, but with respect to this Temple.—*Isa. lvii. and lxvi.* The *Regenerate* are his Temples; the *Holy Ghost* makes himself an Habitation in the *Souls* of Men, and then dwells in the Temple which He hath made; the Glory of the Work is Heavenly and Excellent,—For this Temple is an House not made with Hands; an invisible Fabrick, altho' in this visible Creation.—The very Bodies of the *Regenerate* are the Temples of the *Holy Ghost*, tho' they be Houses of Clay:—He dwelleth in Them, as He is the Spirit of *Him* that raised up *Jesus* from the Dead, in the exceeding greatness of *that* Power, which He wrought, and put forth in *Christ*, when He raised Him from the dead, and set Him at his own right Hand in the *Heavenlies* above, — far above all Principality and Power, Might, and Dominion, — and every Name of Renown, not only in this World;—But also in *that*, which is to come:—And gave *Him* to be the Head of the *Church*, which is his Body.—The *Holy Ghost* dwelleth in the *Regenerate*, as the *Spirit* of the *Father*, and as the *Spirit* of the *Son*:—*He*, who taketh them to be his Sons by *Adoption*, He sends the *Spirit* of his *Son* into their Hearts, *Gal. iv. 6.*—1 Epist. of *John iv.* Pray read the whole Chapter.

God is Love;—Here is Love;—God the *Father* sends his *Son* into the World;—God the *Father*, and God the *Son* send the *Spirit* into the Hearts of those that shall be saved:—God the *Holy Ghost* given to the *Spiritual Believers*, sheds abroad — upon their Hearts, — *this* Love:

Love:—He dwells in them, doing Wonders,—and by *Him* the *Father* and the *Son* dwell in Them: From hence They cannot but say with the beloved Disciple, *Here is Love*:—that *God* thro' *Christ* by his *Spirit* should dwell in them;—that by the *Spirit* thro' *Christ* they should have *Access* unto the *Father*.

Behold! with pleased Wonder, and humble Adoration, the Efficacious Presence of the *Blessed Spirit* in your Souls, with all His glorious, salvific Names and Titles:—*He* is in them, the Spirit of *Faith*, the Spirit of *Truth*, the Spirit of *Grace* and *Prayer*:—The *Comforter*, the *Anointing*, the *Earnest*.—This is his indwelling, glorious Presence,—and *He* delighteth to fill his *House* with his *Glory*, and to Rest there.





S E C T. I.

THOSE, in whom the *Spirit* dwells, Revealing the Love of the *Father* and the Grace of the *Son*,—in *Them*, He so mightily Rules,—that *They* walk not after the *Flesh*, but after the *Spirit*.

That we may not be deceived, nor deceive our selves in a Matter of so great Importance, as this;—Let us understand the true meaning of the Words.

By *Flesh*, is here meant, the Nature of Man,—as corrupted and defiled with Sin;—and not *Flesh* in the Substance of it; As the *Body* is oppos'd to the *Soul*:—But both, *Soul* and *Body* become *Carnal*, as *Carnal* is oppos'd to *Spiritual*: For there is in Man, the *fleshly Mind*: So that the *Soul* as well as the *Body* is defil'd and deprav'd with Sin;—Nay, the *Soul* defiles the *Body*; For out of the *Heart* proceeds *that*—which defiles the *Man*. Therefore, by *Flesh*, we are not to understand the *Substance* of *Flesh*, which is God's Creature, and therefore good; and hath no cause of Sin in it,—For God is not the Author of Sin:—Neither may his Workmanship be blamed, without committing that

that great Wickedness of casting Reproach upon our Maker.

This is to be held firm, against all the pernicious Opinions, and dangerous Expressions of some Religionists and Philosophers;—as if the Mind and Soul were pure,——and received Defilement from the Body.——

By *Flesh*, is not meant Flesh in the natural Desires of Food, Sleep, Generation, Rayment, Motion, Recreation, Rest, or any thing else that accompanies the innocent part of Life, while in this World.

These are not evil in themselves, no; 'Tis the corrupt use of 'em that makes them evil and sinful.

Neither does the right meaning of *Flesh* here, point at Human Wildom and Reason, nor the Moral Actings and Projectings thereof:—All being kept within their own Sphere,——and acting regularly, are useful to *Societies*, commendable among all, and serviceable to the *Kingdom*; and may be of great Service to the Kingdom of *Jesus Christ*.

Nor, by *Flesh* here is to be understood, the Sparklings of that Light which is born with us, and in us, or the remains of God's Image in Soul or Body: Nor yet, the necessary Helps of this present Life,—As Lands, Money, Friends, with the like subsidiary Aids.——

No, nor natural Diseases, Infirmities, or Defects of Body or Mind : In this Sense there is an Honour due to the *Flesh*, and a lawful satisfying of its Desires and Necessities : *Col. ii. 2/3.*—Therefore, upon any devout Pretence to deny them to it, is sinful, and falls under that Command,——*Thou shalt not kill.*

Therefore by *Flesh* is meant, the sinful *Inclinations* and *Dispositions* in the Soul,——and not, as if this Sinfulness were first in the Body;——No, 'tis in the Soul, in the fairest part of it,——the top of it,——*the Mind* is polluted, & vss.——We are Strangers from God in our Minds;——therefore the Spirit of the *Mind* must be *Renewed*, e're ever it will be good.

Why then, is the Corruption of Nature, which is first in the highest Powers of the Soul, call'd *Flesh*? Because they are tied down to the Service of the *Senses*, which defiles 'em. Moreover, there is a strong Poison infus'd from the Serpent, which is innate and connate, as old as we are:——It was in our very Conception, and is bred up with us;——It discovers it self, as we discover the use of our Reason, and we are as tender of it, as we are of our very *Flesh*: So that it will be in us, while we are Unregenerate. But I have explain'd the *venenum Serpentis* in a former Exercise.

By *Spirit* is meant, not the Soul, nor the Mind, or understanding Faculty, the leading Power in Man;——nor Conscience, the Character of the Reasonable Creature,

But by *Spirit* is meant the Spirit of Christ sanctifying the Man, and dwelling in him thro' the Word of God; working a Divine Nature, wherein is the Seed of all Grace, piercing so effectually in its Operation, that it leavens the whole Man; spreading its celestial Virtue with such Vigour and Force, that it sways the Course, and disposeth the Man in all his Actions, with Perseverance and Constancy to press forward, until he attain his happy End. — Surely such a Man is born again, not of corruptible Seed, but of incorruptible, by the Word of God which liveth and abideth for ever. 1 Pet. i. 23.

The *Spirit* in Renewing unites to *Christ*: And this *Union* is *Spiritual*, not physical; not Moral alone, not Personal at all.

The *Spirit* in true Believers, so uniteth them to Christ, that Christ and They are *one Spirit*, as Man and Wife are one Flesh; *Ens Relationis est Ens Unionis*.

Now this is to be understood of the *Holy Spirit*, as *He* is the Anointing, wherewith Christ is anointed, even *Jesus Christ*, not consider'd, as *He* is the *Son of God* Simply and Absolutely; — But as *He* is *the Christ*, God-man; and wherewith from Christ, — that Holy One, they are Anointed. The *Work* is the Work of the Third Person; — But not a Work that makes a Personal Union of them to the Holy Ghost.

Let *Us*, by our Lives and Conversations, make infallible Proof, that Christ is Ours; —
and

and that God *the Father* has so loved *Us*, as to send his *own Son*, to be our Propitiation, and that *He* became *Flesh*, became *Sin* for *Us*, to be our Righteousness, our Redemption: If the *Spirit* of the *Father* and the *Son* hath thus taken Possession of *Us*, to shed abroad the *Father's Love* into, and sprinkle the *Son's Blood* upon our Hearts; — If it be so, it may be known, by the happy Consequences in the Course of our outward Lives.

So it is, and so it hath been, and for ought I see, for ever will be in this World; — that even among Christians, who profess the true Religion, there are two Sorts, some that walk after the *Flesh*, contrary to their Baptism and Profession; and some (Blessed be God) that walk after the *Spirit*, and not after the *Flesh*.

When we have receiv'd the *Spirit*, we must keep our Hearts intent upon the Duties we owe *Him*, so shall we be order'd aright; and be enabled to avoid all Sin, — and to express the Virtue of his Communion, and manifest his gracious Presence dwelling in, and resting on *Us*. — And because there are many ways of sinning against the *Spirit*, which are the more dangerous, because not discern'd by the Men of the World; — therefore lest any should fail of the Grace of God, take heed of neglecting or despising the *Word*, and the means of Grace, which have the Promise of the *Spirit*.

Permit

Permit not any thing to ruffle or discompose your Spirit, lest you should lose your pleasant gracious Frame; I mean, a Heart seeking the Edification of others, full of Love and Goodness, joyful in the Lord Jesus, full of Prayer and Thankfulness;—all which nourish the Gifts, Graces and Motions of the Blessed Spirit:—And wheresoever we perceive them stirring, in our selves or others, by all means blow up that holy Fire;—yet bring every thing to the Touchstone of the Word, and then be tenacious of that which is good.

The Spirit is like Fire, which consumeth Stubble, and purifies Metals, of vehement and powerful acting to make all things like it self. So the Spirit burneth out our Lusts, and purifies the Soul;—It giveth Light of Knowledge, and Heat of Zeal.

The Spirit is like the holy Fire which came down from Heaven upon the Altar, which the Priests by Office were to keep in, that it might never go out.—Shall we quench the Spirit,—without which there is neither light nor heat of saving Good? Shall we, that are a Spiritual Priesthood, let this heavenly Fire go out, for want of stirring it up, and fuelling it?—His Workings of a lesser and lower degree, than of Renewing Grace may be utterly extinguished; and He may depart wholly;—as from *Saul*.

Live inwardly in the Spirit, in the Strength of the Graces, and in the Comforts of the Holy Ghost, — and upon the exceeding great and precious Promises of the Gospel, quickened upon your Heart, by the holy Spirit.

But when the Faith of the Gospel is oppos'd, and Contentions arise, then we ought to strive (together with all the faithful) against the Adversaries thereof, ever taking the Gospel's part; — Yet always preserving the *Unity* of the *Faith*, and of the Knowledge of the *Son of God* in his Gospel, which is but One, and the same Word of Truth, uniting us in Love.



that of the Spirit of Honour, and yet con-
clude we have reported, and that our state is



thought live to God, and have no Confidence in
the Flesh any more; and seek not after Man's
Honour, but the Honour of our own World.

S E C T. II.

NOW should follow some Application,
or Inferences;—But I, not educated
to make Sermons, don't understand the Me-
thod: However in lieu thereof, will present
you with Two Characters, One of the Natu-
ral—the other of the Spiritual Man: So
that these two sorts of Christians, the Carnal
and the Spiritual, the true and false, may know
Themselves:—And because the Flesh is the
elder Brother in this World, He shall have the
Honour to be spoken of in the first place.

If there be nothing but Nature, and that
which is natural; then be sure the Flesh reigns:
For we are first in the Flesh, and that which
is born of the Flesh is Flesh, and it can never
rise higher, than the Compass of its own Prin-
ciple, — it can never get up to things that
are above; because there is nothing but Flesh;
unless we be born again of the Spirit.

There is nothing but Flesh and Nature,
where the Spirit by the Gospel hath wrought
no happy, thorough Change, when we never
received any further work of the Spirit, than

that of the Spirit of Bondage, and yet conclude we have repented, and that our State is good; — whereas by the Law we should be shut up to the Faith of Christ in the Gospel, which having changed and made us anew, we should live to God, and have no Confidence in the Flesh any more; and seek not after Man's Righteousness, whether of our own Works, or of the Works of the Law.

If the love of the World be in us, thence will spring forth the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life, with Edicts and Commands from the Flesh, calling for our Obedience. Now if we find any Motions in our Members yielding us to obey the Spirit of the World, we prove its Sovereignty over us, and confirm this undeniable Truth, *his Servants we are, to whom we obey.*

If we spend our Days in making Provision for our corrupt Nature, so that the Senses bear rule, and what is profitable and pleasurable hath the stroke with us, and not what is honest, righteous and godly: — When we are lovers of Pleasure, more than of God, minding earthly Things, having our Souls ty'd down to our Senses; then *our Wisdom* is earthly and sensual, — and also devillish.

If *carnal Principles, Reasonings and Objections* against Faith and Holiness, which are the strong Holds and Fortifications of the Flesh stand undemolished, there the Flesh reigns: — But when these Inworks are taken and slighted, the

the Flesh is dismantled and led Captive,—— but not till then.—— He, whose Heart is alienated from the Life of God,—— (a Life in which God is seen, and in which it is evident the Man hath seen and known God in Christ, as He hath reveal'd himself in his Word;) He is an Adversary to the Gospel, and glad of an Occasion to speak reproachfully :—— For He, whose Heart cannot close with the Power of Godliness, is in a great degree under the Power of Heathenism.

I shall now describe unto you a Natural Man.

He is One, of fine Parts, well-temper'd, and well-bred; perhaps ingenious and witty,—— and leads his Life civil, moral, and honest, with a fairness in his Dealings :—— So that in his general Course, He may be esteemed among Men upright and blameless, according to his natural and acquir'd Light :—— Yet He leads his Life as if his Eternity and best Good were in this present World; His Height and Glory is to be Humane and Rational, or Learned and Philosophical;——and it may be, Devout too, in the way of Religion, which his own Heart chuseth, or which the People he lives withal chuse for him, whose Favour he hunts after, with an Eye to his worldly Profit, Pleasure and Honour; ever nourishing One, or more manifest Works of the Flesh, unto which his Heart is true : So that, notwithstanding All, He is a voluntary Captive to the Prince of Darkness, taking Delight to fill his Soul with the Loves of this World, and to walk in Dark-

ness, without any Spiritual discerning, tho' He be under the Gospel-light, and has a *Day of Visitation*: Yet He sleeps on in deep and dead Security, without any awakening to Spiritual Enquiries.—Empty of saving *Truth* and *Grace* in Power;—His Conversation at best, is but light and vain, from the *Vanity* of his *Mind*, in which he takes Pleasure; and thence he will not be moved, for his Fathers and Forefathers did so before him.

Oh the miserable State of such a One! how many such are in the World, who bear the best of *Names*, which is *Christian*.

— A Spiritual Man.

The Spiritual Man is One, who, being Regenerated and Sanctified by the *Holy Ghost*, (who in that Work gives him a new Life, no less than Eternal Life in its beginning, and comes into him to rule his Spirit, Soul and Body in the Power of the new Life received,) this Man gives up himself unto the *Word*, that he may be for ever under the government of the *Blessed Spirit*: He dares not compass himself about with Sparks, nor walk in the Light of a Fire of his own, or of Man's kindling.—The Law of God is in his Heart guiding his Steps, that none of them do slide: He is the Epistle of Christ, of the best Edition, written so fair, that it may be seen and read by Men.—Grace in his Heart is stamp't upon his daily Course; so that from a good Treasure within, he brings forth good things.— The sloth
and

and sleep of others keeps him the more awake, and on his Watch and Ward. — His Conversation is on high, as is his high and Heavenly Calling, with the World under his Feet, and *himself* set above himself, tho' for a little while he dwells in an earthly Tabernacle, and treads upon the common Mould.

He cannot abide Hypocrisy: — and loves nothing below that Conversation, which the Grace of God in Christ teacheth. — He is passing on from Faith to Faith, from glorious Grace to glorious Grace, from Strength to Strength; — As One, called to *Glory* and *Vertue*; — speeding his way through daily Mortifications and Crucifixions.

He walks in the Spirit, and so fulfils not the Lusts of the Flesh: — He walks not after the Flesh, that he may walk closely after the Spirit: — Yet He, that walks after the Flesh, knows not the Flesh so well as *He*; 'Tis that makes him avoid and pass by; — He comes not near, but disdains their Alleys; for he hates the Garment spotted with the Flesh.

Fine Linen, clean and white, is his Cloathing, even the Righteousness of the Saints, — all wrought without Hands, as himself is, — being the Workmanship of God in Christ Jesus, by the Spirit, in a New Creation.

A Doctore glorioso, à Pastore contentioso, ab inutilibus Quæstionibus, liberet Ecclesiam suam Dominus.

I shall

I shall now conclude this Treatise with a
 Postscript, taken out of the Second Part of
 the *Living Temple*, Written by the Ever-me-
 morable Mr. **JOHN HOWE**, M. A. and
 in his Time, Fellow of *Magdalen-College*,
 OXON.



P O S T



POSTSCRIPT.



IN the *present Case*; what was in it self so necessary to the intended *End*, was only possible to *EMMANUEL*? who, *herein*, becomes most intimate to us, and, in the fullest Sense, admits to be so called; and was, therefore, necessary to be done [by him.] Unless his so rich Sufficiency, and his *End it self*, should be lost together.

Thus far we have been considering the *Temple of God* individually
taken

taken as each Man, once become sincerely good and pious, renewed, united with EMMANUEL, i. e. with God in Christ, and animated by his Spirit, may be himself a single Temple to the most High God.

I might now pass on to treat of the *External State* of the *Christian Church*, and of the *whole Community of Christians*, who collectively taken, and built upon the *Foundation of the Apostles and Prophets*; *Jesus Christ himself being the chief Corner-stone*, in whom fitly framed and builded together, they grow unto an *holy Temple in the Lord*; and are in this compacted State, an *Habitation of God the Spirit*.

But this larger Subject, the *Outer-Court of this Temple*, is, I find, beset and overspread with *scratching Bryars*

Bryars and Thorns. And for the *sacred Structure* it self, *tho' other Foundation* none can lay, *than that is laid,* which is *Jesus Christ,* 1 Cor. iii. 11, &c. Yet some are for superstructing one thing, some another, some *Gold, Silver, precious Stones*; others, *Wood, Hay, Stubble.* I am, for my part, content, that every *Man's Work* be made manifest, when the *Day* shall declare it.

Great Differences there have long been, and still are about setting up (the *ὑψηλὰ*) the Pinnacles, and adjoining certain Appendicles, which some have thought may *innocently* and *becomingly* belong to it. And very different *Sentiments* there have been about *modifying the Services* of it. Some too are for garnishing and adorning it *one way,* some *another.* And too many agitate these little Differences, with so *contentious Heats*

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and *Angers*, as to evaporate the *inward Spirit* and *Life*, and hazard the *Consumption* of the *Holy Fabrick* it self. Ill-Willers look on with pleasure, and do hope the violent *Convulsions* which they behold, will tear the whole Frame in pieces, and say in their Hearts, *down with it even to the Ground*. But it is built on a *Rock*, against which the *Gates of Hell* can never prevail !

It ought not to be doubted, but that there will yet be a time, of so copious an Effusion of the *Holy Spirit*, as will invigorate it afresh, and make it spring up out of its macilent, wither'd State, into its *primitive* Liveliness and Beauty. When it shall, according to the intended *spiritual meaning*, resemble the *external Splendour* of its *ancient Figure*; *Sion*, the *Perfection of Beauty*; and *arise and shine the Glory of the Lord* being

being risen upon it. But if before that time there be a Day that shall *burn as an Oven*, and make the *Hemisphere* as one fiery Vault ; a Day wherein the Jealous God shall plead against the *Christian Church* for its Lukewarmness and scandalous *Coldness* in the Matter of *serious substantial Religion* ; and no less scandalous *Heats* and *Fervours* about *trivial Formalities*, with just *Indignation*, and flames of *consuming Fire*, then will the *Straw and Stubble* be burnt up ; and such as were *sincere*, tho' too intent upon such little *Trifles*, be saved yet so as through *Fire*.

A twofold Effusion we may expect, of the *Wrath*, and of the *Spirit* of God: The former to vindicate himself; the other to reform us. Then will this *Temple* no more be term'd *Forsaken* ; it will be *actually* and *in fact*, what *in right* it is always, *Bethel*,

ibel, The House of God, and the Gate of Heaven. 'Till then, little Prosperity is to be hoped for in the *Christian Church*; *Spiritual*, without a large *Communication* of the Spirit, it cannot *have*; *External* (without it) it cannot *bear*. It was a noted *Pagan's* Observation and Experiment, how incapable a weak Mind is of a *prosperous* State. *In Heaven* there will be no need of Afflictions: *On Earth*, the Distempers of Mens Minds do both *need* and *cause* them. The Pride, Avarice, Envyings, Self-conceitedness, abounding each in their own Sense, minding *every one their own things*, without regard to *those of another*, an haughty confidence of being always in the right, with Contempt and hard Cenlures of them that differ, spurning at the *Royal Law* of, *Doing as one would be done to*; of *bearing with others, as one would be born with*, evil Surmifings.

misings. The Imperiousness of some, and Peevishness of others, to be found among them that bear the Christian Name, will not let the Church, the House of God, be in Peace, and deserve that it should not ; but that he should let them alone, to punish themselves, and one another.

But the nearer we approach, on Earth, to the *Heavenly State*, which only a more copious and general pouring forth of the Blessed Spirit will infer, the more capable we shall be of *inward* and *outward Prosperity*, both together. Then will our Differences vanish of course. The External Pompousness of the Church will be less studied, the Life and Spirit of it much more ; and if I may express *my own sense*, as to this matter, it should be in the words of a *worthy Ancient*, viz.
That

That supposing an Option or Choice were left me, I would choose to have lived in a time when the Temples were less adorned with all sorts of Marbles, the Church not being destitute of Spiritual Graces.

In the mean time, 'till those happier Days come, wherein *Christians* shall be of *one Heart* and *one Way*. They that can attain so far to bear one anothers yet *remaining Differences*: And since it is impossible for all to worship together within the Walls of the same *material Temple*, that they choose ordinarily to do it, where they observe the *nearest Approach* to God's own *Rule* and *Pattern*; and where, upon Experience, they find most of *Spiritual Advantage* and *Edification*, not despising, much less paganizing those that are built, with them, upon the same *Foundation*, because of circumstan-
tial

tial Disagreements ; nor making
 meer *Circumstances*, not prescribed
 by *Christ* himself, the Measures, and
 Boundaries of Christian *Communion*,
 or *any thing else that Christ hath not*
made so. That abhor to say (ex-
 clusively) *Christ* is *here*, or *there*,
 so as to deny him to be *any where*
else ; or to confine *his Presence* to
this, or *that Party* ; or to a *Temple*
 so or so modify'd, by no Direction
 from himself ; or if any thorough
 mistake, or the prejudices of Edu-
 cation and Converse, be of *narrow-*
er Minds, and will refuse our Com-
 munion, unless we will embrace
theirs upon such Terms as to aban-
 don the *Communion* of *all other Chris-*
tians, that are upon the same bot-
 tom with *our selves* and *them* ; that
 even *as to them* we retain a Chari-
 table Hope, that our Blessed Lord
 will not therefore exclude them ;
 because, thorough their too intense
 Zeal

Zeal for the *little things*, whereof they have made *their Partition-Wall*, they exclude us. If again ; we be not too positive, or too prone to dispute about those minute Matters, that have been controverted by the most judicious and sincere Servants of our Lord, on the *one hand*, and *the other*, in former Days ; and with little effect ; as if we understood more than any of them, had engroft all Knowledge, and Wisdom were to die with us ! And that with our Bolt, too suddenly shot, we could out-shoot all others that ever had gone before us.

If our Minds be well furnished with Humility, Meekness, Modesty, Sincerity, Love to God, and His Christ, and our Brethren, no otherwise distinguisht, than by their visible avowed Relation to him : This will constitute us *such Temples*, as whereunto the Blessed God will never

ver refuse his Presence. And do more to keep the *Christian Church* in a tolerable *good State*, 'till the *παλιγγενεσία*, the *Times of Restitution* come, than the most fervent Disputations ever can.

And so shall I take leave of *this Subject*, in hope that, through the Blessing of God, it may be of use to *some* that shall allow themselves to read and consider it. Requesting only such as are weary of *living as without God in the World*, that they defer not to invite, and admit the *Divine Presence*; 'till they see all agreed about every little thing that belongs to his Temple, or may be thought to belong to it, but resolve upon what is *plain* and *great*, and which all that are Serious, that have any Regard to God, or their own Everlasting Well-being, cannot but agree in, *i. e.* forthwith to *lift up the Everlasting Doors that the King of*
N Glory

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N Glory

Glory may come in. Do it without Delay, or Disputation: Let others dispute *little Punctilio's* with one another, as they please; but do not you dispute this *grand Point* with him. Look to *EMMANUEL*; consider Him in the several Capacities, and in all the Accomplishments, Performances, Acquisitions, by which He is so admirably fitted to bring it about, that God may have his Temple in your Breast. Will you defeat so kind, and so glorious a Design? Behold, or listen, *Doth he not stand at the Door, and knock?* Rev. iii. 20.

Consider, as *Exemplary*, the Temper of the *Royal Psalmist*, how he *swore*---- how he *vowed*---- *I will not come into the Tabernacle of my House, nor go up into my Bed; I will not give Sleep to my Eyes, nor Slumber to my Eye-lids, 'till I have found out a place for the Lord, an Habitation for the mighty*

mighty God! Psal. cxxxii. Yours is a Business of less Inquisition, less Expence! His Temple *is to be within you.* Lament, O bitterly Lament, the common Case, that he may look thorough a whole World of Intelligent Creatures, and find every Breast, 'till he open, shut up against him! All agreeing to exclude their most gracious rightful Lord, chusing rather to live desolate without him!

The Preparation, or prepared Mansion, is a penitent, purged willing Heart! Fall down and adore this most Admirable and Condescending Grace; that the High and Lofty ONE, *who inhabits Eternity*, who having made a World, and Surveying the Work of his own Hands, enquires, *Where shall be my House, and the Place of my Rest?* and thus resolves it himself: The *humble, broken, contrite Heart!* *There, there, I will dwell!*

If

If you have *such a Temple* for him, *Dedicate it.*

Make haste to do so: Doubt not its Suitableness. 'Tis his own *Choice*, his own *Workmanship*. The *Regenerate New Creature*. He himself, as *EMMANUEL*, hath procur'd, and prepar'd it, knowing what would be most grateful, most agreeable to him. To the most *exalted Majesty*, the most *profound, humble, self-abasement.*

Upon this *Consummative Act*, the *Dedicating of this Temple*, I might here fitly enlarge; but having publisht a *Discourse* already some Years ago, under this *Title of*

SELF-DEDICATION;

And because this must be a *Living Temple*; there is also *another* extant, upon these *Words*: *Yield your selves to God, as those that are alive from the Dead,*—

F I N I S.